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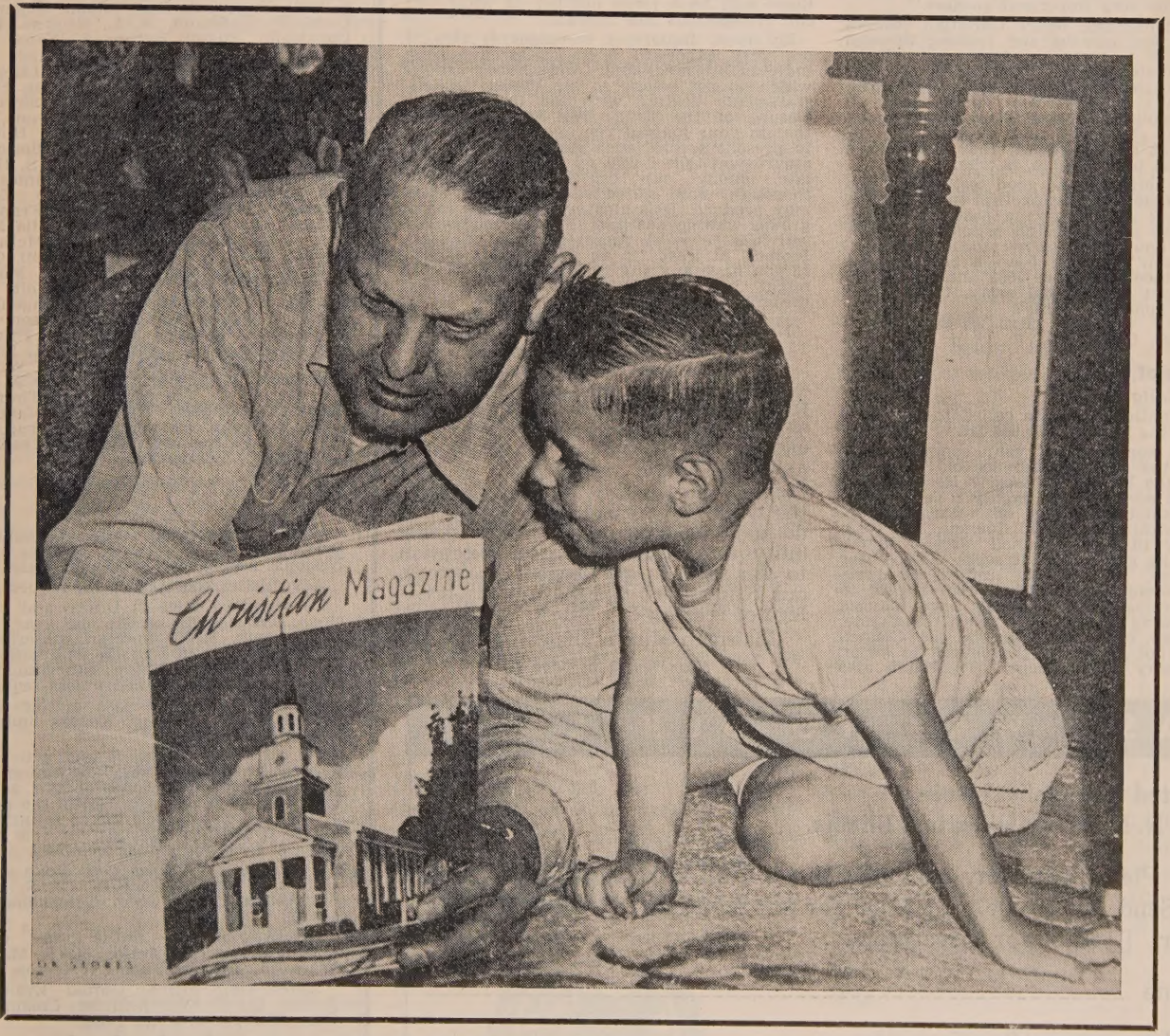

October Is Observed As "Evangelical Press Month" Throughout the Nation

OFFICIAL nae ORGAN

Readers Say—

War and Peace

To the Editor:

Your discussion of War and Peace is timely. Dr. Hostetter states (*Action*, August 15) the position that I believe normative for Christians. The clear, unmistakable implication of Christ's life and teaching is that war is wrong, that His disciples fight with other weapons. The great evangelical leader, Dwight L. Moody, despite the ideological pressures of the Civil War, could not conscientiously enter the army. "There has never been a time in my life when I felt that I could take a gun and shoot down a fellow-being," he stated, "in this respect I am a Quaker."

God give us courage to preach Christ in evangelism and in ethics!

ARTHUR O. ROBERTS

Newberg, Ore.

How to Win Souls

To the Editor:

A well-known Christian editor recently made the following statement: "After searching almost every Christian periodical on the market for a course on how to win souls, or lessons in Personal Evangelism, I was shocked that I found practically nothing on this very important subject."

After contacting many Christian leaders the past few months and looking through most of the magazines and searching Christian periodicals, including many sent me by theological seminaries, Bible institutes, etc., that I surveyed since last January, I am disappointed to have to make practically the same statement and agree with this editor that his statement, though shocking and almost unbelievable, is true.

I have noticed some good testimonies and general articles on evangelism in the *United Evangelical Action* in the past few years, but I have missed seeing articles on "How to Win Souls" or "How to do Personal Evangelism." I have been a regular subscriber since November 1950 and have most of the past issues filed away. Can't something be done about this?

RAY W. DAVENPORT

Whittier, Calif.

"Nature of Unity"

To the Editor:

My attention has been called to your editorial in the issue of August 1st.

May I comment on your comment concerning the study conference on "The Nature of the Unity We Seek"? Here I think you have accepted too hastily a very prevalent misunderstanding of what is happening within the World Council. You seem to imply that the Council already knows clearly the goal which it seeks. This is far from true. In fact, the radical disagreements among the churches with regard to their various goals of unity have induced the planning committee to select this theme. There are many churches in the Council that do not "conceive the church to be an evolutionary development." There are also many churches which continue to insist "that organic unity is possible only in terms of God revealed Bible truth." Thus far in my experience with the World Council, the debates between the position which you report and other positions (and there are many other positions) have been completely friendly and vigorous and fruitful. I have not detected what you call "ulterior ecumenical motives." So far as I am concerned, the coming conference will not be conducted along the lines that you suggest. In fact, I know of no one in World Council circles who is seeking "a rational and practical compromise upon which can be erected the superstructure of the coming great church." The sense of the sovereignty of Christ is too great for us to be content with such a purpose. You urge in your editorial the construction of the conference by the selection of equal numbers of evangelicals and liberals. The Council moves in too democratic a fashion to realize this purpose, however desirable it might be. For one thing there must be representation of more than these two positions. But more important is the fact that the selection of delegates is left entirely to the member denominations. The delegations will consist entirely of those whom the denominations, and there are some thirty-five of them, will choose and send. I am sure, however, that there will be a large number of what you call evangelicals and liberals.

My most important comment is this. I am very eager to elicit statements from individual leaders and from church groups which do not belong to the World Council, statements dealing with the theme, "The Nature of the Unity We Seek." I trust that in your journal you may have occasion to present several such statements. Let me assure you that I will do my best to circulate among our constituency whatever thorough and objective statements you may produce. It is also my hope that many groups who do not now share in ecumenical activities may be represented at our conference, at least in an unofficial capacity. If you have any suggestions as to how this might be accomplished, I will be most grateful for them.

PAUL S. MINEAR

Newton Centre, Mass.

[EDITOR'S NOTE: Our comment on the forthcoming meetings of the WCC's Faith and Order Study Conference on The Nature of the Unity We Seek was written in the light of the results of previous study conferences of the Council. We realize that it prejudges the work the present WCC group will do and that there is always the possibility that this will be an exception to the rule. In all fairness, therefore, our readers are being given the privilege of reading Dr. Minear's comment.

Chairman Minear indicates that the

(Continued on page 29)

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Christianity And Our Human Rights*

HAROLD B. KUHN

Professor of Philosophy of Religion, Asbury Theological Seminary

WHILE nearly everyone believes that there are certain rights which are "fundamental" there is little agreement upon precisely *what basis* these precious rights are fundamental. In general, there are three major approaches to the subject. The first is that human rights represent the merely experimental or positive experience of evolving man. The second seeks to ground human rights almost wholly in what is called "Natural Law" and thus see man's rights as inalienable to man simply *because* he is man. The third, while recognizing the basic validity of Natural Law, feels that human rights proceed more directly from the God of Grace, so that an explicit recognition of the divine sovereignty in human life is a *sine qua non* of a society which gives due place to the dignity and rights of man.

It may be said, in brief, that the first of these is naturalistic, the second metaphysical and formalistic, the third theological. The subject in hand divides itself rather easily into two parts: first, upon what basis do human rights rest? and second, what rights may be considered proper and inalienable to man?

I

The naturalistic or positivistic approach to the subject is the child of the evolutionary philosophy. Legal codes become little or nothing more than the codified *mores* of the social group. The moral becomes the legal. Human rights are, to this view, discoverable by rummaging through the parchments and archives of the past. Trial-and-error becomes the source of both that which is legal and that which is right. One jurist expresses this position in the following words:

> And so, if I am to say what are "the principles of civil liberties and human rights," I will answer that they lie in habits, customs—conventions if you will—that tolerate dissent and can live without irrefragable certainties . . .[1]

This doctrine is open to grave objections. If the rights of man are merely positive (i.e, resting upon use or custom), then any course of conduct may be made *right* by statute. This is precisely what the dictators have assumed as a basis for their conduct. The problem arises at once, however, whether a simple appeal to usage may not show that the most perverse and the most brutal type of practice have been found to be acceptable in *some* society.

It is small wonder that a Justice of our Supreme Court has wryly remarked that the contemporary interpretation of civil rights in our day has been made difficult by the body of positive decisions of the past century, made under the impact of a century in which evolutionism and naturalism have been largely dominant in our national life. Small wonder that jurisprudence is today seeking a new insight into "first principles" of morality. Further, the hammer-blows of Fascist and Communist tyranny have compelled an "experimental' West to give sober pause. At Nuremberg, western man was brought face to face with the real consequences of a naturalistic and a moral jurisprudence. And in spite of the cynicism with which the work of Justice Jackson and his associates has been viewed, the Nuremberg Trials did seek to restore a moral foundation to western Law.

Communist dogma, with its assumption of a materialistic dynamism behind all of life, and its twin assumption of the complete malleability of human nature, has from the first assumed that law and right are of positive origin, and that morality and convenience are one. Its omnipotent State becomes the highest and final source of human rights. The will and *fiat* of that State may shape, alter, revoke or revise the right of any man at any time. This is the *reductio ad absurdum* of a philosophy of man completely divorced from his origin in a divine creation.

The second approach to the source of human rights is that which sees them as grounded in Natural Law. At the outset, some will dismiss this with the wave of the hand, suggesting that Natural Law is a vaporous concept, an abstraction understood only by the detached jurist or the theologian who lives in an ivory tower, out of touch with the realities of life. There is no doubt some justification for this objection, for it seems to the outsider that the Roman Pontiff, when he has no better argument to support his case for some course of action, often turns his argument upon some appeal to his interpretation of Natural Law. However, to toss out the baby with the bath would be folly; and certainly God created man before the State, or before legal codes, existed. Out of the relationship set up in Creation, human rights did appear.

In seeking to discover in what sense certain human rights are "fundamental," scholars and purists are endeavoring to break out of the positivistic routine, and to ground morality and right beyond the reach of mere convention or utility. The most conspicuous example of this type of thinking concerning human rights is that of the Framers of the American Declaration of Independence. One is amazed at the coolness and restraint of such men as Thomas Jefferson. Writing in the midst of fundamental abuses and grievances, and with war a certainty, he and his colleagues could write: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness."

George Sokolsky rightly observes:

> It must seem curious that the revolutionists of 1776 wrote such a declaration at all. Why did they go to all the trouble of basing their claims for inde-

* Printed also in the *Asbury Seminarian.*

pendence upon a philosophy of life? Why did they not shriek:

"Down with the king!"

"Hang King George III!"

"No taxation without representation."

"Murder the tax collectors!"

"All power to the workers and peasants!"

"Kill the priests!"

Similar slogans have been the battle cries of revolutions from Spartacus to Lenin.[2]

What a contrast between such an hypothetical pronouncement and the calm with which the Declaration of Independence was framed. It may be said that this was the fundamental difference between the American Revolution and that of France, or of most of the European revolutions since that time. It is as different as day is different from night, from the wording of the Communist manifesto:

> The history of all hitherto existing society is the history of class struggles.
>
> Freeman and slave, patrician and plebeian, lord and serf, guild-master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an . . . open fight . . .
>
> Let the ruling classes tremble at a Communist revolution. The proletarians have nothing to lose but their chains. They have a world to win.

The contrasts between the two ways of doing things are both numerous and obvious. Note, first, the reverent tone of the Declaration of Independence. Basic is the recognition of the Creator-created relationship. Some may and do object that the framers, especially Franklin and Jefferson, were deists, and that the Declaration really suggests that God set the world of human-beings in motion, and left them to work out their own ways. While there may be same plausibility to this argument, it is not necessarily the final word on the subject. In other words, it is possible that deism and theism overlap at this point, and that a deist may lay hold upon some principles central and significant for a theistic interpretation of things.

The pronouncements of the founders of our nation thus reflect the afterglow of Puritanism, with its insistence upon the divine sovereignty and its firm convictions upon the subject of the origin and destiny of human life. The rigors of 150 years on the new continent had kept the colonists from falling under bondage to things and to material comfort. They retained, in the midst of a regrettable loss of much of the content of a great theology, a reliance upon divine guidance. Their eyes were still upon the laws of God, rather than upon the dictates of sovereigns or of parliaments. They retained a Puritan willingness to rest their political case—and their personal fortunes—upon God's law, staking all upon the proposition that God has revealed His law in His creative work. Thus, they assumed as self-evident, that there is an unchangeable truth, which, being the expression of nature's God, is applicable in all circumstances and to all cases.

It is the contention of the advocates of the theistic view of human rights, that the appeal to Natural Law is valid *as far as it goes*. That is, the appeal to natural law is correct in its assumption that there is a standard of right and wrong which is antecedent to positive law, and that God was the source of this standard. What is open to question is, whether this position can maintain itself without more explicit reference to an adequate Christian theology. In other words, it is questioned whether there is not a damaging ambiguity in the deistic position which rests its case merely upon God's activity in creation, by which human rights may be misinterpreted as being inherent in man, rather than conferred upon him.

The crux of the question at this point is, the extent to which man is continually reliant upon his Maker. There is a rather vigorous tendency in our day to transpose the source of human rights to a humanistic basis. Some are explicit in writing that Christian principles had far less influence upon the Men of 1776 than is commonly supposed, and that in their reference to "nature's God" they were actually protesting the theistic position with the best weapons then at hand. This does not affect the real validity of the work of the framers. It does highlight the position which asserts that an adequate view of human rights as proceeding from God requires for its maintenance and nourishment the full position of historic Christian theism, in which the doctrines of divine sovereignty and divine providence are given large recognition.

A large source of the tragedy of the twentieth century is the prevalence of a pragmatic philosophy which seeks to supersede all positions which rest upon eternal and unchangeable truth. This positivistic spirit is hostile to the principles of Natural Law, but finds it easier to cope with a view which rests upon the rather remote conception of "nature's God" than with the assertions of a theism which holds that God upholds all things by the word of His power, that He is Lord of nations of history, and that the times of all men are in His hand. Our democracy, based as it is upon natural law, is a way of life which rests upon something more than the forms of the religious life. It is based, ultimately, upon the character-strength of men and women whose high views of civic morality and civic responsibility are the outcroppings of a devout recognition of the active operation of God in human life. How long it can maintain itself, as a corporate expression of confidence in the rights of man, in the face of the dwindling of this recognition, one cannot say.

II

With respect to the question of which rights are proper and inalienable to man, an article of this length can not be expected to do more than to enumerate the rights which are held to be revealed by Natural Law, to relate them to the principles of the Christian Faith, and then to examine in a brief fashion the contemporary tendency to expand the list of "rights."

The Framers of the Declaration of Independence showed a remarkable restraint in their enumeration of the rights which were deemed to be the direct endowment of man from his Creator. These were indicated to be basically three: life, liberty, and the pursuit of happiness. Essentially, these are political and civil in character, and were of such a nature as to imply basically an absence of capricious and repressive activity upon the part of the State. Life was to be protected against the destructive whims of rulers and magistrates, who were after all such only by the consent of the governed. The right of liberty was "natural" in that it belonged to the nature of man as created in the image of God. The right to "the pursuit of happiness" was basically the right to pursue that which was the proper function of man as from the divine hand—even though the Fall may have distorted his view, and confused him with respect to the basic questions of ends-and-means.

The power of life and death was exercised by the Roman *pater familias* over his offspring; he retained to himself the decision whether a child should be permitted to survive or not. The Roman Empire assumed this right over its subjects; and it has been a long struggle through which the right to life has been wrested from ambitious and power-mad rulers. In our own time, dictators who speak as symbols of omnipotent States, still challenge the right of the individual to life, until today, it is challenged on a wide scale and in the grand manner. The Nazi leaders gave a modern turn to mass murder, in the form of the crime of genocide—the murder of entire racial groups. It is ironic that the convention against genocide is for the moment favored by a nation which openly professes to be at war-unto-death against entire *classes* of men, and has sworn

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NAE Speaks For You

GEORGE L. FORD

Associate Executive Director, National Association of Evangelicals

THE world and its needs are closer to the Christian today than ever before. The riots in Africa, the nationalism of India, the persecution in Colombia invade our homes and our prayers, for they touch our loved ones who labor there and challenge our own consecration to the task of world evangelism.

This is one of the more welcome dividends of our investment in science. Transportation and communication have so drawn the world together that the remotest lands are closer today than our own borders were a generation ago. We hear the news as it happens; we could be there tomorrow. What was once a tedious trip of several weeks through the jungle to a mission station is now but a few hours by plane. Radio carries the Gospel to millions the missionary cannot touch and brings fellowship, counsel and medical advice to secluded outstations. Visual aids and electronics are at the command of the church at home and abroad.

Even the most dreaded dividend of science is not without advantage, for the splitting of the atom has given the world an unprecedented awareness of the power of God. While this alone will not save man, it does provide a strategic opportunity for the church to demonstrate the love of God. Only in this way will a frustrated world come to know that the God who holds the power of the atom in His hands stands with arms of love outstretched to all who will repentantly seek Him.

The challenge of such a day, unparalleled both in need and in opportunity, demands the best of every church and every Christian. It calls for complete commitment to Christ, a willingness to spend and to be spent for Him. In this day the church must relearn the lesson of the corn of wheat, for if we seek to save our ecclesiastical life we will surely lose it, but if we are willing to lose it for Christ and the Gospel, we will find it.

While there is no substitute for consecration, if we are to touch the world for God as we ought there must be cooperation as well. In the providence of God the National Association of Evangelicals has been raised up to provide cooperation without compromise among Bible-believing Christians. Denominations and individual churches that have feared other cooperative enterprises have found the NAE to be the answer. This is because the NAE is not designed to replace the churches, but to serve them; not to oppose denominations, but to preserve them; not to be a super church, but a servant of the church in order that the church may be the better servant of the Lord. This has led to the sharing of information and ideas, the broadening of visions, the providing of channels of service and the impact of the total evangelical voice on any one particular need. More than forty denominations and many individual churches, as well as schools, ministerial groups and other Bible honoring organizations have taken their place in this mainstream of evangelical life. The actual membership now numbers in excess of one and one-half million, but a broader service constituency includes more than ten million Bible-believing Christians.

The development of this broader constituency is at the heart of the purpose of NAE, for its organizational pattern precludes the development of a super church structure. When evangelical radio faced its most critical tests more than a decade ago the NAE encouraged the organization of the National Religious Broadcasters, which is autonomous in organization and operation, but is affiliated with the NAE as a part of the common evangelical front. Similar patterns have been followed with the National Sunday School Association, the National Association of Christian Schools, The Evangelical Foreign Missions Association, and Evangelical Youth, Inc. Other areas are served through commissions, which, though more closely related to the parent organization, serve a much broader constituency than the member denominations and churches. These speak for evangelicals in evangelism, church extension, home missions, education, publications, laymen's work, women's fellowship, social action, chaplaincy, world relief and international relations. Functional activities that would duplicate the work of the churches are avoided.

The NAE is not a council of churches, nor a means of exercising control over the churches. It sets up no program for the churches. It is rather an association for the mutual benefit of those who stand without question for the Word of God, and who accept its Bible-centered statement of faith.

Because evangelicals stand together through the NAE they have a voice where the individual voice could not be heard. There are twice as many evangelical chaplains in the armed services as there would be if it were not for the NAE. Millions of dollars of relief have gone to the needy of the world, carrying the gospel in the language of the recipients. There is more preaching of the gospel by radio today than ever before because the united voice spoke forth the freedom of the gospel by air. Persecution in Colombia has been publicized till world opinion has forced some alleviation of the suffering and the reopening of the land to new missionaries. Similar victories have been won in Spain, Italy and Greece. Missionary and home church dollars have been saved through cooperative purchasing. Sunday School attendance has gone from a declining situation to a two million increase. In every area of evangelical interest the united voice is heard and respected.

The new areas of service of the NAE include evangelical advertising and church extension service. The evangelical advertising is provided in mat form to evangelical groups that will sponsor them in local papers. It clearly sets forth the evangelical Protestant position and points the reader to Christ. In dealing with problems of church extension special attention is being given to attempts to prevent the establishment of evangelical churches. It is expected that evangelicals will

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Human Rights

(Continued from page 4)

to stop nowhere short of the liquidation of any and every group which stands in its way. Such cynicism is, of course, the ultimate in positivism, which denies fixed points in civic morality.

Basically, the right to life is the right to continue living under conditions conducive to it, so long as the Lord of life permits. Only under the most grave circumstances, such as in case of high crime, may the State be held justified in terminating human life, or in permitting any group within society to do so. Sensitive Christians have seldom been able to consent, in the name of humanity, to legalized euthanasia, even though death so administered might prevent grave suffering. When the basic quality of human life is recognized: namely that human life on earth is probationary for eternity—then none will assume easily the prerogatives of the Lord of life and death.

The right to liberty is one whose elaboration could occupy volumes. The most that can be done here is to note its most general character. A traditional definition is, that liberty is the absence of compulsive restraint toward a given course of action. Thus, in a "free" situation, the individual is able to act either in one way or in another, in the presence of all the elements of proper determination. It does not, of course, mean the absence of obligation or of accountability. It implies, as an absolute essential, that the individual is free to work out his destiny. And it is the obligation of the State to provide the framework within which that destiny—which reaches beyond time—may be fulfilled. Such liberty implies freedom of choice, freedom of conscience, freedom of worship, and freedom from unnecessary constraint, beyond that which is essential to the maintenance of a "society under God."

It is by no means easy to define the precise manner in which civil government proceeds from God. It is, however, the conviction of many of us that the democratic form of government, as it has been developed in the West under the stimulus of Natural Law, affords the best conditions under which men may exercise liberty in the fulfilment of their ultimate destinies. We must emphasize here, that governments or constitutions *do not confer liberty;* when and as they fulfil their duty in this respect, they recognize, protect and enjoin it, and guard the means to its attainment.

The right to the pursuit of happiness is likewise one whose exposition involves many by-paths. The very definition of "happiness" has puzzled thinkers for a long time. Augustine found two hundred eighty-eight such definitions current in his time. Most sensitive individuals have abandoned at the outset the view that happiness lies in sensual enjoyment, whether active or passive. While Aristotle rejected the old equation of happiness with sense-pleasure, his metaphysical definition, that "Happiness is a bringing of the soul to act according to the habit of the best and most perfect virtue," is much too cold. The divorce of philosophy from theology in the early Modern Period led to a narrowing of the definition of happiness to mere temporal felicity. In the light of this, it should be held in mind that happiness *here* is intimately related to beatitude in the world to come, since the latter may be anticipated and in some limited measure be enjoyed here.

It is most important to note that happiness in this life is always relative and incomplete. All men seek it by nature; in a world of competing interests and of numerous contingencies, not all find it. Certainly none are entitled to do so at the expense of the violation of the rights of others. Positivistic approaches to man's right to happiness usually conceive of man in the material sense, and thus restrict the "pursuit of happiness" to the adjustment to environment. Deeper views of human rights, particularly the theistic view, recognize that man is a creature of both body and spirit, and whose destination is eternity. It is only in this light that the question of the pursuit of happiness comes into focus, so that even the problems which besiege us on all sides begin to make sense. The duty of the State is to provide the environment in terms of which men will, at the highest level which they choose, seek for well-being. And it is the function of the Christian Faith to point them to *that highest level,* as it is found in the appropriation of the Grace of our Lord.

Two tendencies appear in the contemporary discussion of human rights. The first is, to multiply the number, so as to include among them not only civil and political rights, but economic and social rights as well. The second is, to consider human rights as conferred by a government, or by an international super-government. With reference to the first of these tendencies, it should be said that it parallels the tendency of governments to reach further and further into the affairs of its citizens, and to offer *security* as a substitute for historic freedoms. Guided by doctrinnaire notions of property ownership, the newer "liberal" movements create a false antithesis between "property rights" and "human rights."

This is a part of the evil logic of Marxism, which not only recognizes the irreconcilable opposition between its dogma and the natural desire to acquire and own property, but which capitalizes upon the conflicts which its adoption will set up. It is the view of many, that limited constitutional government affords the best possible interplay between human social justice and the "human right in property." Those who would extend the field of human rights so as to include any and all forms of temporal and economic security may well find themselves finally enmeshed in the welfare state, which finds civil and political repression essential to the achievement of what it cynically calls "economic democracy."

The second tendency, namely that of considering human rights as originating in government, and maintained by its genial largesse, is what one may expect from an international movement which attempts to include within its membership both free nations and dictatorships, both communities acknowledging the God of the Bible and those who acknowledge another god or none at all. There is good reason to fear that international cooperation in the field of human rights, such as that which has been proposed by the United Nations' Universal Declaration of Human Rights, must reduce such theory and practice to the dead level of pragmatic principles of right and wrong. "Rights" become the donation of the organization, revocable at its whim.

Some will doubtless dismiss such a statement as the result of "a lack of global thinking." No thinking person would wish to stand in the way of legitimate improvement of the conditions which oppress the vast majorities of men and women, certainly not in the name of a blind and unyielding conservatism. However, idealisms should not blind Christians in this land to the point at which they would be willing to surrender our national heritage to an Organization whose common denominator in the question at hand is that of a humanistic pragmatism.

If our nation, with its unsought role of leadership in world affairs, cannot succeed in projecting its fundamental principles into the councils of the United Nations Organization, it

(Continued on page 10)

1 Judge Learned Hand, "A Fanfare for Prometheus" in *Vital Speeches,* March 1, 1955, p. 1074.

2 Barrett, Edward F. (Ed.) *Natural Law Institute Proceedings.* Volume IV, 1950.

Can America and the Church Afford This?

EARLE L. BUCHIN

Pastor, First Presbyterian Church, Virginia, Minn.

AMERICA spends more than four billion dollars a year on tobacco products and supplies—twice as much as is paid to all the public school teachers in our country. With sixty-five million known smokers, the average consumption of cigarettes alone is more than a score per day. Two out of three men smoke, two out of five women, and more than a third of American boys between fifteen and nineteen smoke cigarettes openly, and one out of 100 girls in the same age group smoke, averaging ten and eight cigarettes per day respectively. This is according to a survey made by Alfred Politz Research, Inc.

Up runs the graph each year. At present there is no sign of leveling off. Nation-wide we are being engulfed in a great cloud of cigarette smoke. It is impossible not to have our churches affected. A low state of spiritual life in many churches assures a request for entrance of this questionable practice into the very sanctuaries and organizations where anything less than reverence for a vigorous Christian evangel and ethic is found.

We are reminded that many a well-meaning Christian says, "There is no harm in the use of tobacco. It is neither right nor wrong, and may be decided upon personal wishes. A great many Christians do use it. Some ministers do. It is not a moral question anyhow. Let everyone decide for himself."

Of course, that is the personal approach. Perhaps that is all that can be said, though we believe not. In the evidence available indicating the damaging effects on the human system, it is certainly food for serious thought whether a Christian may cling to the habit, for, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy for the temple of God is holy, which we are."—I Cor. 3:16, 17. It can safely be decided only in the light of this and other similar passages.

And while it is true that some ministers use tobacco, we are happy to say that this is not true of the majority. And, with no intention to criticize harshly, we believe that the more closely one of that profession follows the deeper tone and fellowship of the Christian Scriptures the less likely he is to use tobacco in any form. That is, the more vital his relationship to Christ Jesus, which is the very core of Christian faith, the more sure he is of living on the high plane of separation from this as well as other worldly and detrimental habits.

An even more serious question, and the one which this article seeks to consider, is raised when we are asked to be lenient in the matter of bringing the use of tobacco into our church buildings and church meetings where we are identified as a Christian gathering. For, in so doing we thus impose Christian sanction upon a habit so damaging to health as the absorption of harmful drugs into these "temples of the Holy Spirit." An outstanding medical authority has declared in the preface of a book on this subject, that next to alcohol the use of tobacco is responsible for more extensive and deeply rooted damage to the human race than any other. And, he adds, "It may even be questioned whether from a purely physical standpoint tobacco is not a greater handicap to human progress than alcohol, because of the subtle influence upon both mind and body and the greater extent of its use."[1]

There is a moral question here. The Christian Church — disciples banded together in the Saviour's name for mutual assistance in evangelism and in purity of living as indwelt by the Holy Spirit—cannot afford to enfeeble its testimony by placing its sanction upon this habit as tho it does not matter.

It does matter. The above-mentioned *Tobaccoism* is a completely splendid report on the subject, up-to-date, and written from a scientific and good health point of view. Facts and implications presented there offer the individual Christian no legitimate excuse for continuing the use of tobacco, and a Christian Church can find no reason there for sanctioning or promoting its use and still be honest with self and God.

The secular press increasingly discusses the subject as of popular interest on the basis of probable harm done by the active poisons released in smoking tobacco, with particular reference to the cigarette. A daily "Family Health" column reads, "Smoking seems to be an important source of infection (in throat, nose and nasal sinus) and even living in a smoky atmosphere is often responsible." An Associated Press item reports Dr. Alton Ochsner, Professor of Surgery at Tulane University Medical School, as warning smokers to beware of stomach cancer where loss of weight and sudden lack

Tobacco Is a Major Issue

America has been stirred this year by the bold assertion of medical authorities that lung cancer is largely due to cigarette smoking. Despite the secular protest against the use of tobacco, strangely enough religious leaders have had little to say.

Rev. Earle L. Buchin decided to speak out on the tobacco evil through his own denominational journal. To his surprise the editors refused his manuscript. Then he tried a well-known inter-church journal with the same result. We are printing his article because we believe in the free expression of opinion and because this major issue in the field of human health and welfare deserves to be given serious attention by both church and nation.

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Write Today for Literature and Supplies—NAE, 108 North Main Street, Wheaton, Ill.

of taste for food occurs, or to have chest x-ray every three months, for he believes that cigarette smoking is responsible for stomach as well as lung cancer, and he adds "There is a definite parallelism between the sale of cigarettes in the United States and the increasing evidence of cancer of the lung."[2]

Dr. Ernest L. Wynder, doing cancer research at Memorial Center's Sloan-Kettering Institute, told a New York dental meeting that, "the prolonged heavy use of cigarettes increases up to twenty times the risk of developing cancer of the lung." He said at the same time that reported interviews with 1,000 men suffering cancer of the lung show that only 15 were non-smokers.

Dr. Wm. Lieb, M.D., says, "Studies by cancer, stomach and heart specialists all indicate pernicious effects from the habitual use of tobacco . . . Used to excess, tobacco may be the cause of grave human ills . . . Doctors' waiting rooms are crowded by a large and growing group of patients who are neither sick, nor really well . . . borderline cases who, chronically fatigued, drag themselves about their daily tasks with great effort. Physical examinations show nothing seriously wrong. But an impressively large percentage of these persons are inveterate smokers . . . It is revealing to see how many of such cases . . . are benefited, or even cured, simply by giving up smoking."[3]

Possible quotations relative to a wide variety of diseases probably resulting from the use of tobacco are almost endless, based on authoritative opinions by medical men—heart, lung, circulatory, digestive, liver, nervous system. It is also impressive that The American Medical Journal in 1954, at a time when criticism of tobacco's use presses constantly to the front, has discontinued making its pages available to that kind of advertising. In the light of the aforementioned report, and the impartial presentations on the subject appearing in the secular press and news releases the past few years, the Christian Church cannot afford to say by practice, "Go ahead! It is harmless!"

There is a moral question. We must remember that in the light of growing use of such drugs as marijuana, use of that accursed drug appeals to those already using tobacco habitually, and with rarest exception is any other than a tobacco user led to smoke marijuana. Certainly no one is thus tempted who has had presented to him the great ideal of living above the use of all narcotics, as "temples of the Holy Spirit."

There is a moral question when we are face to face with the fact that millions of dollars damage in fire loss is directly attributable to smokers. Forests are devastated, loss of other property incurred, inconvenience constantly sustained by those who can ill afford it, and insurance costs mount in the face of prevalent danger. Mina Wombacker, writing a column regularly in the *Mesabi Iron Ranger,* presented facts on this subject in the December 1951 issue. There, among other things, she said, "The first and most hazardous hazard is that of fire caused by careless, non-responsible smokers. Insurance company records show that cigarettes are largely responsible for the most disastrous fires." The Church of Christ can little afford to lend its voice in favor.

It is a moral question, when we put Christian approval upon use of this narcotic, in the interest of which top advertising minds have gone all out to lure the unthinking into more and more use, with no regard for the consequences. To that end competitive phrases and slogans deal lightly with the truth. The Christian Church cannot safely add its blessing to this unscrupulous business and still be true to its Saviour and its God.

It is a moral question, in the light of expressions by America's most famous coaches, that the use of tobacco is definitely harmful to any who would be in athletics. In support of this position are quotations by several of these well-known leaders:

We do not permit any of our boys on our squad to smoke. It is a part of our training program, and I am confident that smoking jeopardizes the efficiency of young men. There is no need to try to build championship teams and then overlook something like this.—*Adolph Rupp, University of Kentucky.*

Especially for young men who have not yet reached complete maturity, smoking definitely cannot be associated with the best physical health for basketball. It is definitely opposed to the ideal physical condition, and is a habit young men must forego if they would truly be champions. It is impossible to smoke without retarding physical efficiency, and it leaves the player who is constantly under stress and strain of both emotional and physical superlative efforts without sufficient resistance to many of the common ailments that will retard the best phyisical condition.—*E. S. Hickey, St. Louis University.*

We certainly forbid our football players to use tobacco in any form.—*Matty Bell, Southern Methodist University.*

We do not allow our athletes at Georgia Tech to smoke during the training season. We try to keep them from getting the habit of smoking at any time, as we think it a very harmful habit.—*Bobby Dodd, Georgia Tech.*

We are definitely against smoking and are proud to say that none of the Lakers smoke. The Lakers' management feels that not only because of the consequences, but the effect it has on the youngsters . . . . smoking definitely has a harmful effect on conditioning.—*John Kundla, Coach, Minneapolis Lakers.*

In coaching a football team, our greatest dislike for smoking by the competing athletes is based upon the belief that its use weakens will power. The smoker submits to the pleasures of the senses too readily, with the net effect being that in other ventures he will not be willing to pay the price for ultimate success. Considered purely from the physical side, smoking acts to retard the reflexes. The one getting the jump on his opponent is in a commanding position. A non-smoker has psychological advantage in that his confidence in his physical condition will always work to his advantage.—*Frank Leahy, University of Notre Dame.*

Johnny Weismuller, of athletic fame, refused to appear in any movie where he had to drink or smoke. He was aware that children seeing his pictures would think that these things do not hurt an athlete. Rather strange Christ's Church would even consider sanctioning it while our boys and girls, young men and women, hear it said that if they would excel, they should leave tobacco alone.

It is a moral question when we consider the reliability of such opinions as the following:

Ninety-nine out of a hundred boys between the ages of ten and seventeen who come before me charged with crime have their fingers disfigured by yellow cigarette stains.— *A New York City Magistrate.*

There is no agency in the world that is so seriously affecting the health, education, efficiency and character of boys and girls as the cigarette habit. Nearly every delinquent boy is a cigarette smoker. Cigarettes are a source of crime.—*Ex-President Hoover.*

I would not minimize the effects of the ordinary cigarette, for undoubtedly cigarettes are a source of crime, and to neglect crime at the source is a short-sighted policy unworthy a nation

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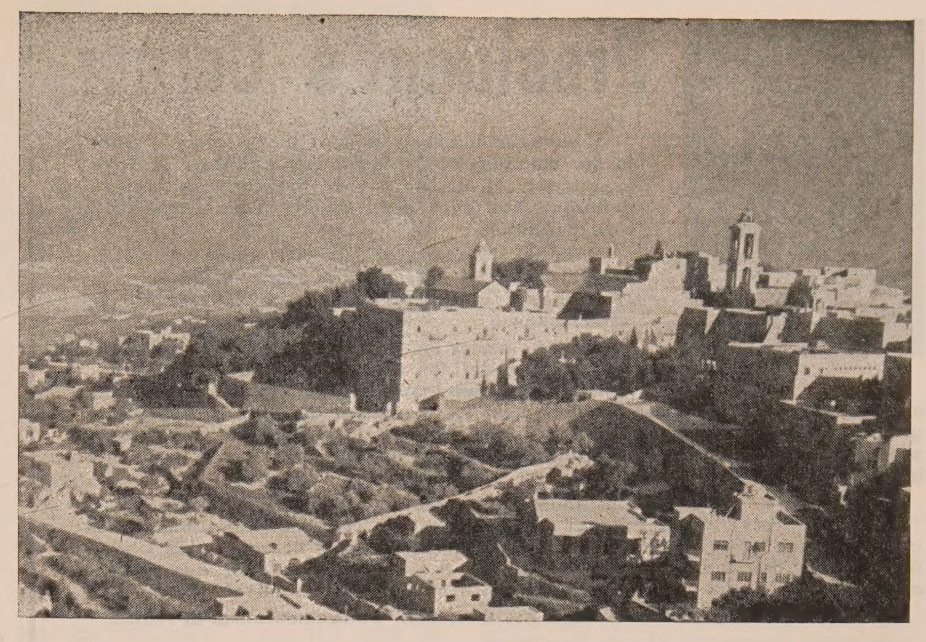


They Shall Dwell In the Land

CARL G. CONNER

And they shall dwell in the land that I have given unto Jacob my servant . . .
Ezekiel 37:25

FOR more than a quarter of a century full Gospel ministers have pointed to the return of the Jewish people to Israel as a major sign of the times. Yet, today few people realize that the nation of Israel has been established for more than six years.

May 14, 1948—David Ben-Gurion, Israel's first Prime Minister, rapped on the desk in a labor hall in modern Tel Aviv and proclaimed, "The name of our state shall be called Israel."

Immediately Ezekiel 36:24 began to be fulfilled, "For I will take you from among the heathen and gather you out of all countries, and will bring you into your own land."

When Prime Minister Ben-Gurion proclaimed Israel to be a state, less than 500,000 Jews were living in the area of Palestine now known as Israel. The good lands and better properties were owned by Arabs—sons of Ishmael. But within the next four years the Jewish population grew from half million to over a million and five hundred thousand, and much of the land changed hands.

God's children came from far countries, from behind the iron curtain, from the north lands, and from the east, west, and south. And with the increase in population, small villages mushroomed into cities and wildernesses became well-watered gardens.

While all of this seemed a great mystery to on-lookers of the world, God had a hand in the ingathering. Even Prime Minister Ben-Gurion recognized it. In an address to the Knessett (the parliament) he stated:

"Our state was not established only by the grace of its present inhabitants or for their sake. It is not only an end in itself; it is a means also toward fulfillment of the age-long mission of the entire Jewish people; and its code of laws must serve the State. It is a mission which may be compressed into two brief sentences: One is, the ingathering of the Exiles, and the other, 'and thou shall love thy neighbor as thy self.' . . .

"The ingathering of the Exiles is our national aim."

And gather them in, Israel did. The crowds that flocked to the new country included the young and the old, the wealthy and poor, and the learned and ignorant. The world's largest mass immigration was bringing to pass a dream of centuries standing. It was a dream nourished not only by the poor and oppressed, but by the well-to-do and prominent as well. Of the fulfillment of the hope of centuries Prime Minister Ben-Gurion said,

". . . There is no parallel in history for a people driven from its native land and dispersed among nations, which yet succeeded in clinging to its dedicated purposes and independence for thousands of years. Moral strength has made us what we are today . . ."

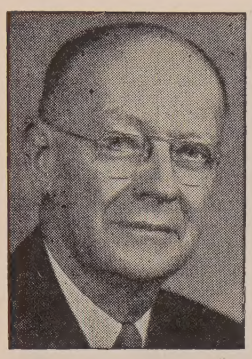
But a force greater than moral strength motivated the ingathering. "El"—the God of Abraham—moved on the scene, and where God moves there is progress and beauty. Many years ago missionaries learned that God brings progress and enlightenment. And so it was in Israel.

Yet there were problems of great magnitude which had to be solved. Leaders had to be found, money obtained, laws established, and many other orders fixed for a nation which had not known self government for more than 2,000 years. But God had seen to this too. Around 35 years ago when the great tide of nationalism began to rise among Jewish leaders of the world, a strong man appeared in the ranks of the General Zionist movement. He was Dr. Chain Ben-Weizmann, later to become a renowned chemist.

Dr. Weizmann was born in Russia, but was educated in Germany, France, Switzerland, and other parts of Europe, and finally moved to England where he was nationalized. During World War I he worked with the British government but continued to dream of one day becoming an Israeli citizen. Weizmann lived to see his dream come true—and more. Two years ago he died at his home in Rehovot, Israel. He was not only a citizen of the new nation, but was its first president as well. In Rehovot today a research center and estate stands to the honor of Weizmann, Israel's first "Grand Old Man."

Establishing a language was another problem. Hebrew was the logical choice, but it had been virtually dead for centuries (except in religious rituals). Few of the people spoke the language well and hundreds spoke it not at all. But young and old, everyone began to study and today Hebrew is fast becoming the national language, even though several other tongues are spoken.

The government had to be established and laws enacted. Thousands had to



President's Corner

I have been asked several times lately, "What is the meaning of the word "evangelical?" I have to answer, "I do not know that any authorized definition has ever been given." Then I give my own definition.

With the issuance of 3,000,000 copies of twelve booklets entitled *The Fundamentals*, beginning in 1909, the expression "Fundamentalism" came into wide usage.

Later on, under the leadership of Dr. W. B. Riley, and later under the leadership of Dr. Paul Rood, the "World's Fundamental Conference" came into existence. Annual Conferences were held for a number of years at which the great fundamental doctrines of our common Christian faith were powerfully presented by great heroes of the faith. (These great fundamentals are to be found in the statement of faith of the National Association of Evangelicals).

Some twelve years ago, a number of men who would be classified as "Fundamentalists" in the original sense of the word felt that there should be an aggressive presentation of these basic truths in fields of aggressive Christian service demanding United Action. As a result the National Association of Evangelicals was formed for the purpose of *united evangelical action.*

The word "evangelical" means to me therefore, "Fundamentalism in Action."

H. H. SAVAGE

President, National Association of Evangelicals

be fed and housed as the children of Abraham came home. There was so much to be done that it was not until the summer of 1952 that the government passed a law officially declaring the people of Israel citizens of the new nation.

Besides the government, housing, and language problems, the land had to be cultivated and food provided for thousands. For centuries the hills were laid waste by conquerors. Goats had been allowed to roam the fields and destroy grass which held the soil together. Erosion began, and the land washed away. But as God's disobedient children put labor with the blessings of Abraham, God gave the increase.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose . . ." (Isaiah 35:1).

Communal settlements, known as *kibbutzim* (pronounced key-boot-seem) began to bring the land into cultivation. Twenty-five, fifty, and sometimes a hundred youngsters went into deserts and set up one tent for house, kitchen, and barn. Often times water even for drinking had to be hauled for miles— yet they made a "go" of farming. Now Israel has more than 250 of these farms slowly bringing the land back into cultivation. In many places farming is attempted on an inch and a half of soil. But the problem of getting crops to grow does not exist. Man provides work and seed, and God gives the sunshine and growth.

During the fight for life, Israel has achieved many things which have caused the world to wonder. Indeed, many of the facts published by the government each year would cause a person to take note of God's goodness to His own. As an example, the population ratio today shows that Israel is one out of a few countries of the world having a greater percentage of men than women. But Ezekiel 36:11 promised, "And I will multiply upon you men and beast . . ."

Health, which was a great concern of the United Nations when Israel was partitioned, seems to be solving itself. Few of the people have been ill because of malnutrition. But this was foretold by Jeremiah (30:11) when he said, "For I will restore health unto thee, and I will heal thee of thy wounds saith the Lord."

So many of the things which might otherwise have caused great concern have gradually taken care of themselves as God has blessed, for God is concerned about His own.

* * * *

Human Rights

(Continued from page 6)

should do some heart-searching. Should it find itself lacking in moral vigor to do so, it should at once seek a return to the source of its former dynamic. Should it, on the other hand, find itself outvoted by those committed to alien principles, then it should think at least twice before yielding its basic heritage in return for some problematic form of a "brave new world." Evangelicals may well ponder their responsibility for stimulating such a self-examination.

Can America

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of our intelligence.—*J. Edgar Hoover, FBI.*

It is a moral question on a far more serious ground. Tobacco is a narcotic, so recognized by government agencies. It is not a stimulant. The "more fit" feeling following its use is due to the fact that its user has become a drug addict, and was suffering for want of his accustomed "dope." The use of tobacco is a foe to high ethical ideals. It cannot honestly be denied that its use impairs the fine sense of propriety and of regard for the rights and feelings of others. The insistence with which a smoker intrudes into the privacy of every place regardless of inconvenience, discomfort to others, or rules against its use is an outstanding proof of the moral injury for which it is responsible. Under the influence of tobacco, the will, the conscience, the imagination, all the mental faculties are changed. They are nicotinized.

It is a moral question. It is the forsaking of an ideal of life and a goal of endeavor which is Christian in the highest sense of the word. This goal the times and seasons cannot change. Tobacco has proven itself a subtle enemy, impairing seriously, if not in time utterly destroying the finer spiritual sense that is part of being a Christian, and in the light of this fact let us never descend to the place where sanction of its use is by approval of the Christian Church in precept or in practice. In McAfee's *The Ruling Elder,* a book that as a standard for leadership in the Presbyterian Church does credit to that Church as it glorifies Christ, we read, "We must be clean that bear the vessels of the Lord," a free quotation from Isaiah 52:11. And "Come ye out from among them and be ye separate," and "touch not the unclean thing," God's Word enjoins us.

Our buildings which echo with the songs of praise, the very walls of which are mellowed with the seasons of intercession, the fellowship in which we grow in our Christian gatherings, must not bear the stains of a habit so wholly detrimental, and our testimony, spoken or silent, must not carry a witness to the further weakening of physical health, moral fibre, or the lowering of high Christian ideals. We, building and people, must present a clean front as we bear in the sight of all men, the vessels of the Lord.

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[1] *Tobaccoism,* Dr. John Harvey Kellog.

[2] Associated Press, December 1953, *Duluth News-Tribune.*

[3] *Reader's Digest,* December 1953.

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The Passport Issue

The policies of the Passport Office of the State Department, now under the direction of Miss Frances Knight, have for several months been the subject of much controversy which has gained national attention. The basic question involved is whether or not a passport is to be considered a right or a privilege of an American citizen. Even though the matter has been taken into the courts it has not yet been fully clarified.

The legal section of the Passport Office maintains that a passport is a privilege and that it comes within the realm of foreign affairs which are subject to the discretionary powers of the Secretary of State. The courts have not as yet ruled clearly on this issue. In the case of Otto Nathan, an executor of the Einstein will, who had been charged with communist affiliations, a District court ruled that the Secretary of State should show good cause why the passport should be withheld. Before the case could be appealed the passport was issued—the Passport Office feeling that it would rather take a stronger case to the higher courts.

Several members of Congress have made statements with regard to this matter, some feeling that the passport is a right of every citizen and that the Secretary of State has no right to withhold such a document. Others feel that in certain cases the travel of American citizens would be inimical to the interests of the United States, particularly in the cases of those individuals who are known to have had affiliations with international communism.

If the issue is taken up to the Supreme Court it is quite certain that the government lawyers will maintain that the judicial branch of government has no authority to override the discretionary power vested in the Secretary of State, thus compelling the issuance of a passport. This, they maintain, would be an unconstitutional violation of the powers of the executive branch of government.

The latest case involving this issue, and the one which may yet bring it before the Supreme Court, is the case of singer Paul Robeson. Robeson has long been known to be a communist supporter and has been labeled as a member of the Communist party. The State Department had revoked Mr. Robeson's passport on August 1, 1950 because his travel abroad would "not be in the best interests of the United States." Since that time Mr. Robeson has been unable to obtain a passport from the State Department, because he has been unwilling to sign the non-Communist affidavit which the State Department has required. On August 16th of this year Mr. Robeson's case was presented before Judge Burnita S. Matthews of the United States District Court. Judge Matthews ruled that the Secretary of State has not abused his discretionary authority. and he held that the legality of the regulations under which the State Department was operating could not be challenged unless all available administrative remedies had been exhausted. This seemed to indicate that Robeson would have to file the affidavit before he could get a further ruling from that court. The attorney for Robeson said that they would appeal the Judge Matthews ruling rather than sign the affidavit.

Some attorneys for the government feel that if the courts are allowed to overrule the discretionary authority of the Secretary of State it would follow that the courts should have the entire authority in the issuance of passports.

On August 30th, Leonard Boudin, lawyer for the Robeson and Nathan cases, also filed suit against the government for having been himself denied a passport. As one government lawyer put it, "It's the old story of birds of a feather."

Passports to Colombia

Another policy of the Passport Office, though not related to the passports-for-communists issue, has recently come to the foreground. The matter involves the issuance of passports to prospective missionaries to Colombia. For the past several years the passport office has asked for evidence that a visa to Colombia would be issued before issuing a passport for missionaries to leave the country.

This practice of the Passport Office was initiated several years ago when matters in Colombia were in a state of religious and political tension. Authoritative sources have suggested that Colombian officials may have informally requested the Department of State to put extra restrictions on missionaries intending to go to Colombia, and as a result the policy of asking for evidence of visa issuance was established.

Since that time the number of missionaries in Colombia has decreased greatly. Yet the Passport policy has continued in effect. It is still standard procedure for the Passport Office to ask for evidence that permission for a Colombian visa has been granted before issuing a passport to a missionary.

Draft Rise Predicted

Major General Lewis B. Hershey, Director of the National Selective Service System, has predicted that the draft total of 10,000 per month will be raised to 25,000 or 30,000 during the next year. Some Selective Service officials had previously thought that the draft call would be raised from the present level beginning some time this fall.

General Hershey said that the new reserve plan would create pressure on the Nation's draft manpower pool. This pressure would cause a rise in the monthly draft quotas which the Defense Department hands over to the Selective Service System. He also indicated that Selective Service is not presently in a position to predict the length of reserve service which will be necessary to maintain the Nation's military strength.

General Hershey's statement would indicate that he does not think that the present system of inducements which are contained in the draft laws are sufficient to get any great response by way of voluntary enlistment.

Defense Department officials were unwilling to make comment on General Hershey's statement, and no official information has been made available as to the level of the monthly quotas after November of this year.

Colombia Violence

The situation in Colombia has been increasingly tense during the past several months. The government of President Rojas Pinilla has been greatly disturbed over the active opposition of Communist guerrillas located in the hill section of Colombia.

The tenseness of the situation has caused President Pinilla to take an even stronger dictatorial grip on the reins of government. This fact has been particularly evident in the closing of the newspaper *El Tiempo* and in the extension of press censorship throughout the country. The most recent step in this picture with the press has been government seizure of newsprint control. This action was reported by the Inter-American Press Association which had formerly delivered a

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Action EDITORIAL

JAMES DeFOREST MURCH, Editor

Editorial Offices: United Evangelical Action, 111 East Fourth Street, Cincinnati 2, Ohio, U.S.A.

DO WE HAVE RELIGIOUS FREEDOM?

Beginning this month a Senate subcommittee is taking a look at the various interpretations of the Bill of Rights in the USA Constitution and at the ways in which its various items are observed. This, of course, includes religious freedom and there is much concern among all religionists in America as to the possible outcome of the hearings.

In the September 15 issue of *Action* magazine our news columns carried a rather complete objective account of the announced purposes of the investigation, together with significant quotes from a questionnaire which the subcommittee has sent out to a cross section of our citizenry.

Senator Thomas C. Hennings, Jr., (D.-Mo.) the chairman and Mr. Lon Hocker, former president of the St. Louis bar association, the subcommittee's chief counsel, have both expressed the view that they have no desire to touch off a sectarian controversy on the doctrine of separation of Church and State but hope to clear up some of the current confusion resulting from varied interpretations of the law.

Regardless of the expressed motives of these legislators, we do not see how they can avoid free and open controversy; especially, since they have raised key issues in their questionnaire. Three of the queries are:

Do you regard the phrase "make no law respecting an establishment of religion" as a prohibition against any direct or indirect government aid to churches or religious sects?

Or do you regard the language as banning preferential treatment of any particular church or religious sect while permitting government aid to religion generally or to the various churches and sects on a nondiscriminatory basis?

Do you consider that the U.S. Supreme Court is correct in interpreting the religion clause in conjunction with the Fourteenth Amendment as constituting a prohibition against acts by state and local governments as well as against acts by the federal government?

These questions immediately bring into the public limelight the matter of State support of private and parochial schools, hospitals, charitable institutions, etc. By implication and in the light of other questions submitted the issue of reading and teaching the Bible in the public schools is advanced and the recent rulings of the Supreme Court in the Everson-McCollum cases are questioned. In fact, the whole Roman Catholic-Protestant-Pro-secularist controversy over religious freedom is plummeted into the American forum.

Unlike the *Christian Century*, and certain other "liberal," Unitarian and Jewish publications, we welcome the prospect of a thorough airing of these matters. We have been altogether too secretive and timid in dealing with issues which have to do with the very foundations of the nation. We have put community peace and national unity ahead of truth and righteousness and patriotism. If we keep up this cowardly refusal to face these issues in the light of American principles and Christian doctrine we shall sooner or later forfeit all the blessings of God that have made the nation great.

The Roman Catholic hierarchy is encouraging legal action of various forms in many sections of the nation to undermine the traditional interpretations of the Bill of Rights as it pertains to separation of Church and State. Some are of the opinion that the Senate subcommittee's investigation was timed to aid this raid on the Constitution. We do not share that view. We believe it is possible that public discussion before the subcommittee will help create opinion favorable to the original intent of the Bill.

On the other hand we see the investigation as an opportunity to call attention to the flaws in the Pro-secularist doctrine which would outlaw the reading of the Bible in the public schools and religion from every facet of government. Pro-secularism has had an immense influence on recent Supreme Court decisions and has been accepted by numerous "liberal" organizations which have little or no religious conviction. If these secularist trends continue paganism will engulf the Christian elements in the structure of the State.

Our founding fathers wrote the doctrine of Separation of Church and State into the Bill of Rights because they had seen the evils in the Church-State governments of Europe from whence they came. But these men were deeply religious and their faith was reflected in the warp and woof of the new nation. If our fundamental laws respecting religious freedom are to be preserved they must not be altered in either letter or spirit. If the courts continue to misinterpret these laws so as to destroy their traditional intent and practice our only recourse is to such open and free discussion as the coming investigations would seem to offer.

Let us hope and pray that the cause of religious liberty will be advanced by the Senate review. We trust that intelligent and patriotic evangelicals will be in the forefront of the discussions and stand for their convictions without compromise.

Religion in Russia

There is a great deal of fraternization between religionists of East and West behind the Iron Curtain these days. Baptists, Lutherans and Anglicans have been foremost in these love feasts.

Two opinions about religious conditions in Russia are being offered the Western world as a result of these visits. Metropolitan Pitrim of Minsk told Scottish newsmen that "a religious revival is taking place in Russia" and he assured them that "the Church is free and independent." Prof. Nils Alstrup Dahl of Norway, upon his return from the Soviet Union, said the ignorance of religion on the part of Russian youth was "nearly complete." He said the Church is "kept on a reservation, similar to the way the Indians are treated in the USA."

We are particularly interested in the reports of the

American and English Baptists who say that their Russian brethren are free to preach the Gospel. We would like to know more. Are they free to evangelize? Are they free to preach the Gospel at any time and anywhere without interference?

These Baptists report about a half million members in the All-Russian Union of Evangelical Baptists, which is composed not only of Baptists but the Evangelical Christians (similar to the Disciples in the USA) and the Pentecostals. Some years ago these groups were forced to coalesce under government supervision or be banned. We can remember when the Evangelical Christians alone had 2,000,000 members in Russia. We can also remember when 600 of their ministers were slaughtered like cattle by the "Reds." If the combined strength of all the evangelicals in Russia today is only a half million, it would appear that our Baptist friends have little ground for the optimism they are spreading all over America these days.

There is evidence, much of which has appeared in the columns of this journal, that the Reds have not changed their attitude toward religion. Atheism is still the favored Communist doctrine. The State Church is a mere pigmy compared to its former glory. It is a "kept" church and is under strict government control. The State uses its ecclesiastical representatives for propaganda purposes in situations where they will achieve political ends.

To our way of thinking the ecclesiastical tourists from the West may well be innocent "fellow travellers" spreading the kind of propaganda the Reds intended they should for the achievement of their ulterior purposes.

We rejoice that the Gospel is preached in Russia however, whenever, and wherever possible. We pray daily for the faithful Christians behind the Iron Curtain. We trust that the day may soon come when Russia will experience a real revival of religion. But we refuse to be stampeded into giving Red Communism aid and comfort on the basis of the mere opinions of men, and their shoddy statistics; especially in the light of overwhelming facts to the contrary.

Heart-Cleaning Time

"Full surrender to Christ" involves much.

If we are to get right with Christ, we must get right with our fellow man. John tells us "the man who says he loves God and hates his brother is a liar and the truth is not in him." We must clear our hearts of hatred toward our brethren and make restitution for our past attitude insofar as it is possible to do so.

How many of us are willing to do this?

There have been many sharp conflicts in the ranks of evangelicals during the past two decades. Some of them could be directly or indirectly traced to personal animosity between leaders.

It is a crime which reeks to high heaven that a great cause should be torn and sundered by the petty quarrels of selfish men and women.

We do not say that all our trouble rests here. There are some great principles involved. But even right principles in the hands of unworthy men will never achieve their rightful purpose. Such espousal casts doubt upon their validity, and even though they win they are defeated in the house of their friends.

Our situation would not be nearly so serious if we were at war on sheer principles. Right would win and all righteous men would welcome the victory. But principles and personalities are so enmeshed that it is difficult to see any issue with clarity. Our only hope is to eliminate the human element—the selfish, willful ego in our ranks. That can only be done by full surrender to Christ and individual submersion in the larger loyalty of the kingdom.

IMPORTANT NOTICE

On September 15 the Circulation Department of UNITED EVANGELICAL ACTION magazine was moved to the Headquarters offices of the National Association of Evangelicals in Wheaton, Illinois.

Therefore all correspondence regarding subscriptions to the magazine should be addressed, United Evangelical Action, 108 N. Main Street, Wheaton, Ill.

The Executive, Editorial, News and Advertising offices will remain in Cincinnati, Ohio. All magazine correspondence, with the exception of that pertaining to circulation and subscription should be addressed, United Evangelical Action, 111 E. Fourth Street, Cincinnati 2, Ohio.

There are Achans in every camp. Their selfish ambitions and petty actions are keeping the hosts from winning Ai. God's blessing waits on their willingness to lay all on the altar, make restitution and seek forgiveness.

A general heart-cleaning would do evangelicals more good than a hundred conventions or conferences.

Certainly it is high time we all look within, face our own shortcomings and then face up to God.

Create in us clean hearts, O God!

Observe NAE Week

NAE Week will be observed this year October 23-30.

Friends of the National Association of Evangelicals who would give new impetus to the accomplishments of the organization should participate wholeheartedly in this observance.

Attractive church bulletins are being supplied by the NAE headquarters office, free of charge, to pastors who request them. The bulletin may be ordered with the inside pages blank for the individual church program, or with printed information concerning accomplishments of the NAE during the past year. The President's message and other data will be on the back of the bulletin.

Each pastor ordering the bulletin will also be given certain other information which will make it easy for him to call the attention of his people to the accomplishments of the NAE and the need for united action.

Let us make this the biggest and best observance of NAE Week in the history of the Association.

Publications Month

The month of October has been designated by the Evangelical Press Association as "Evangelical Publications Month." *Action* magazine wishes to add its voice to the chorus of approval.

Church publications with a total circulation running into the millions are now associated with the EPA. They meet in annual conventions. They sponsor the growingly adequate E/P news service. They encourage one another through healthy emulation to improve their product and render a better service to their constituencies.

"Evangelical Publications Month" is being observed, simultaneously with "Protestant Press Month," to bring vividly to the attention of Christian homes and Christian churches everywhere the importance of good Christian reading and to help acquaint the reading public with evangelical publications.

We trust every pastor will devote either a sermon or some definite period of promotion to this important ministry during the month of October. Every evangelical Christian can become a Committee of One to further the drive. A reading people will be an informed people and a rightly informed people can take the world for Christ.

Conducted by
ARNOLD D. EHLERT

"The Righteousness of God: Luther Studies." Gordon Rupp. xiii, 375 pp. Philosophical Library. $7.50.

This book, first delivered as the Birbeck Lectures in Ecclesiastical History in the University of Cambridge, is a fair, thorough, and very interesting treatment of Luther the man, his theological thoughts, and his writings. The author "attempts to outline the polemical background and to offer some of the clues which emerge from the history of Luther study."

Part I, "The Historian's Luther," presents an historical sketch of the development of Luther study and criticism, affording an account both of Roman Catholic attack and Protestant defense of Luther. As interesting as fiction in this section is the narrative of Captain Henry Bell and his translation of Luther's "Divine Discourses." In Part II, "Coram Deo," the author deals with the concepts central to Luther's theological thought and development. The resolution of the spiritual agony resulting from spiritual conflict (Anfechtung) in the presence of God (Coram Deo) is found in an understanding of the justice of God as "that by which the just lives, by the gift of God, namely, by faith." It is "in the cross of Christ that Luther unifies his doctrine of God . . . Here God's Wrath is united with his Love." Part III contains essays on Luther's thought concerning Erasmus, government, and the church.

The book appears to be well documented with numerous references to relevant literature, and copious quotations from the Weimar edition of the works of Luther.—*Clinton E. Browne.*

"History, Prophecy, and God." Robert Rendall. 127 pp. Paternoster Press. 8/6.

Accepting the authenticity of the biblical history, the author proceeds to develop a sort of theological philosophy of sacred history, or a redemptive history outline of the biblical revelation. It is an approach toward biblical theology in its introductory tasks. History is seen as "a grand unity, within which all the accidents of time may be resolved," and this is possible only with God. The Messianic theme is found to be the uniting thread of Old Testament history. Only the last two chapters take up the fulfilment in the New Testament narrative. The personal obligation to fit into God's great plan is urged.

"Lot's Wife; A Novel." Maria Ley-Piscator. 506 pp. Bobbs-Merrill. $3.95.

The writing of a novel on the story of Lot and his wife is beset with difficulties to begin with. Some will be disappointed if there is too much realism, and some if there is too little. The details of Sodom are not pleasant reading in the Scripture text. This book will disappoint those who go into it expecting to find some exciting details about the sexual sins of Sodom. There are some there, but they are not overdone.

According to the plot Lot picked up his wife after the caravan entered Canaan, and while they were encamped near Tyre. Tisar-ilani was the daughter of the governor of Tyre. Pagan, and yet sometimes about to accept the God of Lot and Abram, she affords a tantalizing study. Lot shows moments of strength. Abram and Sarah are not in the foreground in the story, but they are cast in a majestic aloofness.

Too much time (one third of the book) is spent on the Egyptian episode, but there are some fascinating developments and character portrayals. Humor is present in the person of the dwarf, Nantico, who was her personal guardian and slave, and who had a philosophical turn of mind, as well as absolute loyalty. Many potentially strong traits appear in Tisar, which could have been redeemed, but were never quite. The tragic ending is told quite dramatically, but yet with a certain simplicity. The biblical narrative is accepted as recorded and becomes the basis for the main thread of the story. The author, highly gifted in dramatics and writing, has done a fine piece of work as literature, a bit overdone in places, perhaps, but the book lacks the spiritual depth that is really necessary to grasp the great moods and divine-human tensions that exist in the biblical story.

"Five Past Ten." Eric Hutchings. 120 pp. Marshall, Morgan & Scott. 5/-.

These messages were presented on Britain's first regular evangelistic program, known as the Hour of Revival, and aired over Radio Monte-Carlo commencing in October, 1953. They are broadcast talks, not sermons, but they carry a very pungent message and the gospel appeal is straightforward and Scripturally sound. One message entitled "Hell on Earth" is a discussion of the Fourth Word on the Cross, "My God, my God, why hast Thou forsaken me?" The title comes from the hour of broadcast.

"The Story of Jesus for Boys and Girls." Dena Korfker. Illustrated by Lou Mahacek. Unpaged. Zondervan. $1.95 (Cloth).

A beautiful varnished hard cover book on the life of Christ for the Junior child. The language is easy and familiar and the illustrations are of a soft tone, many with dashes of color. There are some liberties taken (David is spoken of as the grandfather of Mary and Joseph), but in the main this should prove to be a useful and attractive book.

"Stories from other Lands for Boys and Girls." Compiled and edited by Al Bryant. Illustrated by Fiore Mastri. 189 pp. Zondervan. $2.50.

Several qualifications combine to put the editor of this volume into a position where he could produce a very attractive book for children, and for use with children. Al Bryant is a journalism major, advertising manager and book editor of Zondervan Publishing House. Where he gets time to do all of this is a mystery, but it must be said that this is a book that can be read easily by children, with good sized type, and the stories themselves are both intriguing and carry a warm spiritual stimulus and challenge. Many countries are represented.

BOOKS RECEIVED

"The Gospel in Leviticus; or, Holy Types; a Series of Lectures on the Hebrew Ritual." Joseph A. Seiss. 430 pp. Zondervan. $3.95. A devotional exposition of the offerings and priesthood in which the Gospel is discovered and set forth. Seiss was a Lutheran and edited a magazine called **Prophetic Times.** This is a rich study in God's redemptive plan.

"In Bible Lands Today." Fredk. A. Tatford. 59 pp. Parkinson's Fellowship Tours, "Alpenrose," Beachborough Road, Folkestone, England. 6/6. Bountifully illustrated by photographs, this little report manual tells graphically of a tour of the Holy Land by a group of Christians from England. The author is a well known Bible student.

"Topics for the Youth Fellowship No. 17." Compiled by Tom A. Smith. 94 pp. Warner Press. 75c. Twenty-one outlined programs with suggestions for worship, discussion, and other features.

"A Bird's-eye View of the Bible: How to Understand and Enjoy the Scriptures." Fred John Meldau. 64 pp. Christian Victory Pub. House, Denver 11, Colo. 60c. Ten chapters dealing with such subjects as the eras of time, divisions of Scripture, chief events of the Bible, principles of interpretation, etc.

"Your Best Investment; How to Get the Most out of Church Membership." Wm. A. Kramer. 72 pp. Concordia. 35c.

"The Daily Life of the Christian." John Murray. 127 pp. Philosophical Library. $2.50. Practical suggestions from the Pastor of Emmanuel Congregational Church, Cambridge, England.

"In Spirit and in Truth; A Book of Worship Programs." Rev. and enl. ed. 96 pp. Revell. $1.50. Nearly 100 complete worship programs laid out with outlines of talks and other features.

"Bluewater Mere." Morgan Derham. 144 pp. Children's Special Service Mission. 5s. 0d. A story for junior boys and girls, telling the adventures of two children on holiday in a caravan at the edge of "Bluewater Mere," an imaginary lake by the sea. Their new friend, Mr. Waymark, among other things, teaches them a parable that Jesus taught His disciples.

"Danny Orlis and the Point Barrow Mystery." Bernard Palmer. 128 pp. Back to the Bible Publishers. 35c (paper). Another in a series of Danny Orlis stories, in which the boys' faith in Christ sees them through exciting adventures.

"Christian Youth and Dating." Compiled by Ernest E. Lott, 75 pp. Back to the Bible Publishers. 15c (paper).

"The Thousand-Dollar Mistake and Other Stories." Compiled by Ruth I. Johnson. 63 pp. Back to the Bible Publishers. 10c (paper).

"The Know-So Christian." Paul Hutchens. 75 pp. Back to the Bible Publishers. 15c (paper).

"Trapped in a Coal Mine and Other Stories." Compiled by Ruth I. Johnson. 64 pp. Back to the Bible Publishers. 10c (paper).

"Workable Prayer Meeting Programs." Theodore W. Engstrom. 150 pp. Zondervan. $2.00. Twenty-six prayer meeting programs with suggestions for accompanying devices to attract, teach, and inspire. Included are outlines, poems, illustrations, song suggestions, etc.

"Sermon Outlines for Worship and Devotional Services." Compiled and edited by Al Bryant. 122 pp. Zondervan. $1.50. One hundred twelve outlines culled from a variety of sources. Scripture and subject index.

"The Glorious Revival under King Hezekiah." Wilbur M. Smith. 54 pp. Zondervan. 50c. A reprint, with new introduction, of a popular brochure first published in 1937. Deals also with the various phases of biblical revivals.

"The Holy Spirit in Evangelism." J. B. Lawrence. 88 pp. Zondervan. $1.50. Six well outlined messages on the source of power in the church and in the life of the individual. The author was prominent in Southern Baptist missionary promotion.

"The Art of Winning Souls." Herbert Lockyer. 64 pp. Zondervan. 50c.

"The Hinges of Destiny." Ralph W. Loew. 173 pp. Muhlenberg. $2.75. Seventeen sermons by the Pastor of Holy Trinity Church, Buffalo, N. Y.

"Called to be Saints." Larry Love. 137 pp. Zondervan. $2.00. "Churches that are doctrinally sound are sound asleep," says the author. He tries in twelve messages to bring Christians to a more perfect walk. He is pastor of Bethany Presbyterian Church, Fort Lauderdale, Fla.

"The Relevance of Apocalyptic; A Study of Jewish and Christian Apocalypses from Daniel to the Revelation." H. H. Rowley. 2d. ed. 204 pp. Harper. $2.75. A few changes have been made in this edition as a result of further study and reviewers' criticisms.

"Notes for Addresses at Funeral Occasions." William P. Van Wyk. 150 pp. Baker Book House. $2.00. Thirty-six messages in outline and partially developed form.

"Pulpit Themes; One Hundred Outlines of Sermons." By Matthew Henry, Christmas Evans, Andrew Fuller, and others. 227 pp. Baker Book House. $2.80. A reissue of "Pulpit Themes" and "Preacher's Assistant, Part II."

"Life, Faith, and Prayer." A. Graham Ikin. 127 pp. Oxford. $2.50. The author was Lecturer in Psychology at Gilmore House, Theological College for Women in London, now is retired.

"The Dawn Came Too Late." C. DeRuischer. 217 pp. Zondervan. $2.50. Novel portraying the experiences of a young country pastor and his experiences with two girls in his congregation.

(Continued on page 30)

EVANGELICAL NEWSFRONT

RNS AND E/P REPORTS ● UEA CORRESPONDENCE

—PUBLIC AFFAIRS—

January Hearings on Outlawing Liquor Ads

LONG BEACH, Calif.—(RNS)— A prediction that both houses of Congress will conduct hearings in January on bills to outlaw radio and television advertising of alcoholic beverages was made at the 81st annual convention here of the Woman's Christian Temperance Union.

Elizabeth A. Smart of Washington, D. C., director of the WCTU's legislative department, said the House and Senate committees on interstate commerce have promised such hearings on bills introduced earlier this year by Sen. William Langer (R.-N. D.) and Rep. Eugene Siler (R.-Ky.).

She added that many national church, social and welfare organizations would join with the WCTU leaders at the hearing in urging enactment of the bills. And Miss Smart said the Congressional committees would be "more blunt and critical in their exploration" of advertising alcoholic beverages over the airwaves.

"Representatives of the alcoholic beverage industry have admitted frankly that consumption of liquor, wine and beer would drop by one-half if its advertising were discontinued," she said. "This manifestly would mean an equal drop in alcoholism and such things as drink-associated crime and home juvenile drinking.

"Numerous members of Congress are beginning to recognize that steps must be taken to curb these conditions."

Court Rules California Loyalty Oath Is Illegal

SAN FRANCISCO—(RNS)—Alameda County Superior Court Judge James R. Agee held unconstitutional a state requirement that churches must sign loyalty oaths to qualify for tax exemption.

He upheld the right of First Methodist church of San Leandro to refuse to sign the loyalty declaration. The church had challenged the legality of the state law enacted by the legislature in 1953.

Judge Agee said that the loyalty oath requirement violates the freedom of speech guaranteed by the United States Constitution. He also held that it is discriminatory, since it singles out a particular group—real property owners—and disregards others.

He ruled that County Assessor Russell T. Horstmann must return $718.30 in taxes paid under protest by the church.

Attorney General Edmund G. Brown said he would not comment until he had read Judge Agee's opinion. But Alameda Deputy District Attorney Richard J. Moore said the decision probably would be appealed.

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Romanist Nations Ban Luther Film Showings

NEW YORK.—"Martin Luther" has been banned from theatrical showings in Brazil, it was announced at the recent quarterly meeting of the Board of Directors of Lutheran Church Productions, Inc., sponsors of the feature-length motion picture.

This is the fourth Roman Catholic country to ban this documentary film on the Protestant Reformation, Robert E. A. Lee, executive secretary of Lutheran Church Productions, said. Previously, the governments of the Philippines, Peru, and the Province of Quebec would not permit theatrical showings.

The Brazilian ban was imposed by the government's Chief of the Censorship Service of Public Entertainments who cited a law which states that a license to exhibit will be denied whenever the showing will be "offensive to community or religion."

Although a like ban in Quebec resulted in eleven Montreal-area churches showing the film simultaneously to more than 25,000 in capacity-filled churches last summer, Mr. Lee remarked that "if additional attempts to secure permission for theatre showings fail, we will then have to turn to other means of getting this important motion picture to the people of Brazil."

In his report to the Board of Directors, Mr. Lee said that theatrical showings in America were terminated August 31 and that more than 20,000,000 Americans had seen the film produced by Lothar Wolff of Louis de Rochmont Associates.

—EDUCATION—

Valparaiso Has Biggest Enrollment in History

VALPARAISO, Ind.—Two Valparaiso University records are being set. The school will have the largest enrollment in its thirty-year Lutheran administration and the 1955-56 budget will be the biggest in the school's history.

A $2 million budget was adopted by Valparaiso's board of trustees at its quarterly meeting in July, according to Dr. O. P. Kretzmann, president.

More than 2,000 students, including nearly 750 freshmen, enrolled on Sept. 12 and 13. To house them, two new dormitories are being rushed to completion. Two additional dormitories are in the planning stage for growing enrollments ahead. All will be self-financing.

Valparaiso trustees have also authorized detailed site plans for a proposed new campus. Seizing an unusual opportunity for advance planning of almost a complete new campus on a 116-acre site adjacent to its present 96-year-old campus, Valparaiso's board has already adopted a new master plan.

The master plan assigns general areas for future women's and men's dormitories, sorority and fraternity houses, classrooms, parking, recreation, administration, library, and chapel structures. Edward F. Jansson of Chicago is architect.

Baptist High School Is Planned in Texas

SAN ANTONIO, Tex.—(RNS)—The first Baptist high school in Texas will be dedicated in September, it was announced by Dr. Stuart McBirnie of Trinity Baptist church here.

He said it will be housed in a $335,000 youth and recreational center which is nearing completion.

Dr. McBirnie added that the school, planned to accommodate 250 girls and boys, will have " a level of education higher than that of most public high

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SERVICE DIRECTORY

National Headquarters
Dr. Henry H. Savage, President
Rev. George L. Ford, Associate Executive Director, 108 N. Main St., 9 Smith Block, Wheaton, Illinois.

World Relief Commission
Mr. Wendell L. Rockey, Executive Director, 536 W. 46th Street, New York 36, New York.

Missions
(Evangelical Foreign Mission Assn.)
Dr. Clyde W. Taylor, Director, 1405 G Street, N. W. Washington 5, D. C.

Purchasing
Mr. W. J. Anderson, Director, 39 Cortlandt Street, New York 7, New York.

Sunday Schools
(National Sunday School Association)
Rev. Clate A. Risley, Executive Secretary, 542 South Dearborn Street, Chicago 5, Illinois.

Radio
(National Religious Broadcasters, Inc.)
Rev. Thomas F. Zimmerman, 528 Norton Street, Springfield, Missouri.

Youth
Mr. Gunnar Hoglund, Chairman, 5927 North Paulina, Chicago, Ill.

Educational Institutions
Dr. Merrill C. Tenney, Chairman, 811 North Main Street, Wheaton, Illinois.

Christian Day Schools
(National Assn. of Christian Schools)
Mr. Mark Fakkema, Secretary, 10201 State Street, Chicago, Illinois.

Evangelical Action
Dr. Frederick C. Fowler, Chairman, 300 East Second St., Duluth 5, Minn.

Evangelism
Dr. Jared F. Gerig, Chairman, 3901 S. Wayne Ave., Ft. Wayne, Ind.

Government Chaplaincies
Dr. Douglas G. Scott, Executive Director, Box 1928, Washington 13, D. C.

Women's Fellowship
Mrs. M. C. Tenney, President, 811 N. Main Street, Wheaton, Illinois.

Laymen's Council
Mr. Kenneth Keyes, Chairman, 234 Biscayne Blvd., Miami, Fla.

Regional Offices
Central—Rev. Mahlon L. Macy, Director, 573 West Douglas Ave., Wichita, Kans.

New England—Rev. George S. McNeill, Director, 9 Park Street, Boston 8, Massachusetts.

Southwest—Dr. Walter L. Penner, Director, 5603 N. Figueroa Street, Los Angeles 42, California.

Upper Mid-West—Rev. Martin Cox, Director, Hospitality House, 902 Hennepin Avenue, Minneapolis 3, Minnesota.

Mid-West—Rev. Charles J. Anderson, Director, 542 South Dearborn Street, Chicago 5, Illinois.

Northwest—Rev. Wilmer N. Brown, Director, 423 Park Building, Portland 5, Oregon.

International Relations
Dr. J. Elwin Wright, Executive Secretary, 120 Tremont Street, Boston 8, Massachusetts.

schools." In addition to its forty classrooms and assembly rooms, he said, there will be "a score of ultra-modern features found in few youth buildings in the nation."

Missouri Synod Profs Change Name of Group

RIVER FOREST, Ill.—(RNS)—Faculty members of seventeen Lutheran Church-Missouri Synod colleges and seminaries voted here to change the name of their organization.

The new name is the Conference of College and Seminary Faculties of the Lutheran Church-Missouri Synod. They previously were known as the Professors' Conference.

The educators, meeting in triennial conference, also decided to petition the synod's Scholarly Research Committee to prepare English translations for 16th and 17th century Lutheran theological classics. These would be similar to the Martin Luther translations now being prepared. They said leaves of absence should be granted faculty members to aid in the translation project.

In another resolution, the delegates urged men of sound theological ability to prepare themselves for field research in the areas of geology and paleontology.

Women were welcomed among the 230 official delegates for the first time this year.

—INTER - CHURCH—

Reports Secular Factors Behind Church Growth

WASHINGTON, D. C. —(RNS)—Increased church membership over the country may not reflect a "back to God" movement the American Sociology Society was told at its annual meeting here.

Dr. David O. Moberg of Bethel College and Seminary, St. Paul, Minn., said the expanding membership may be a product of the growing secularization of the church itself.

Or it may be, he said, a mass reaction to the growing impersonalization of society which drives people to the warmth of the church to get satisfactions denied them elsewhere.

Dr. Moberg reported on separate interviews he conducted recently with 104 persons who joined five Baptist congregations in St. Paul. He said less than one-fourth of them gave "sacred" reasons for joining.

He defined "sacred" reasons as "inner religious experiences" and other "spiritual motivations." All others he classified as "secular" or mixed."

The Baptist educator and lay preacher said he saw nothing to necessarily frown upon in the growth of secularization within the church.

"The appointment of a recreational director," he said, "merely formalizes in an up-to-date way the familiar spirit within the church traditionally expressed by parties and socials."

Among the facts uncovered by Dr. Moberg in his survey were:

Of the 104 persons interviewed 101 had attended Sunday school in their earlier years.

Official advertising or publicity of the church had little or no influence in bringing in new members, at least so far as those questioned were consciously aware.

Fifty of the joiners did not choose the Baptist church closest to their home, but went past one to reach the church of their choice.

Dr. Moberg said many factors were behind the decision of the group to affiliate with a congregation.

"Why these people joined the church," he said, "may be considered from the viewpoints of the historical events that led up to the act of joining, the characteristics of the churches that encouraged or stimulated them to join, circumstances in their personal and social relationships at the time of joining, reasons and rationalizations that support their beliefs and feelings about religion, the church, and church membership, and other personal desires, values and interests."

—SUNDAY SCHOOL—

Teacher Training Is Major GCSSA Project

CHICAGO.—The Greater Chicago Sunday School Association is sponsoring a number of Laboratory Training Schools this fall.

Wheaton Area meetings will be on Monday evenings in First Baptist Church, Wheaton. Winnetka Bible Church will entertain the Northern Suburbs lab on Tuesday evenings beginning October 11. South Side workers will meet in Bethany Reformed Church on Mondays beginning October 17.

First Presbyterian Church, Aurora and Garyton Community Church, Gary will have ETTA courses on Mondays beginning September 12.

Dr. Walter Wilson will speak at regional conferences in Western Springs Baptist Church November 14; Marquette Manor Baptist Church, November 15 and Northwest Baptist Church, November 17. These meetings will be sponsored by the Superintendents Fellowship of the GGCSSA.

Southern Baptists Seek Whole Family

NASHVILLE, Tenn.—The Southern Baptist Sunday School Board is making intensive plans for challenging the churches to increase Sunday school enrolment for the year October, 1955-October, 1956. The stated aim is "Every Family in Sunday School" and the theme is "Bible Study for Every Member of the Family." Local churches will analyze the enrolment of the Sunday school and work for a balanced enrolment with the vision of every member of every available family being reached. Workers are being challenged by the Scripture "According to your faith, be it unto you" (Matthew 9:29).

September 18-25 was designated as "Preparation Week." The churches set aside this week, Monday through Friday evenings studying the Sunday school training course book, *A Church Using Its Sunday School.*

A special booklet entitled *Every Family in Sunday School* is being dis-

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tributed through the state Sunday school offices and the associational organizations.

A special emphasis for this twelve months' program will be to enrol men in the Sunday school thus providing leaders and securing much needed influence.

There will also be an intensive effort to get married young people in Sunday school and to enrol babies in the Cradle Roll Departments.

Southern Baptists boast the largest Sunday School enrolment in America.

—DENOMINATIONS—

GARBC Growth Rapid Now Has 726 Churches

CHICAGO—The General Association of Regular Baptist Churches has compiled its statistics for the fiscal year ending May 1, 1955. The total membership of its 726 churches is 124,039—an average per church of 171. This is an increase of 5,471 members over last year. Missionary contributions totalled $2,778,884.86 which is $22.40 per capita. General current expense contributions amounted to $5,493,655.-79. Contributions to church building funds amounted to $1,747,626.44. Total contributions were $10,020,167.09.

Oregon Friends Break Yearly Meeting Record

GREENLEAF, Idaho—The 1955 session of Oregon Yearly Meeting of Friends convened at Greenleaf Friends Church and Academy, recently. Attendance broke all known records as to numbers and accomplishments. Friends from three continents were in attendance for the "Silver Anniversary" of the denomination's work in Bolivia, which has grown from seventy-five believers to over 2,000. There are forty-five preaching points.

Guest speaker for the sessions was Everett Cattell, Supt. of Ohio Yearly Meeting's missionary work in India. Kansas Yearly Meeting was represented by Ralph Choate from Urundi, Belgian Congo. Missionary from the Oregon Yearly Meeting field in Bolivia was Marshall Cavitt. "Every Church a Parent" was the slogan of General Supt. Dean Gregory who cited fields in the Northwest and to the East to be occupied in order to keep up with the foreign field advance. "We have fifty-seven churches representing a 250% advance in twenty-five years" stated the superintendent.

The denomination's college was given priority for "The George Fox College Advance" Sunday afternoon in a drive for $30,000, with president Milo C. Ross speaking on "Cursed Is He That Doeth the Work of the Lord Negligently."

Highlighting all sessions was the song leading of Dick Cadd and the singing of the "Four Flats Quartet." Dedication service was held for the group, flying to the Orient under auspices of World Vision and Youth for Christ, for a ten week's tour. Significant to Friends was statement of Milo C. Ross, radio minister, that more people hear "The Quaker Hour" radio program each week than there are Friends in all the world. High in interest appeal during convocation was a recording of The Quaker Hour radio program. This program originates from the campus of George Fox College, Newberg, Ore. and is sent to nine strategic radio centers in the western states weekly.

Wisdom of the decision to name a publicity director a year ago was seen in the work of L. Dell Lamb, as moving accounts of Friends developments were carried over the Northwest by news services teletype, leased wire, telephone, air mail and special carrier. Gross attendance at all public meetings was estimated to be 12,823 and estimated individuals attending at 1,550.

Officers named for another year: General Superintendent, Dean Gregory, Portland; Presiding Clerk, Dorwin Smith, Star, Idaho; Assistant Clerk, J. Earl Geil, Camas, Wash.; Recording Clerk, Mary Sutton, Newburg, Ore.

Mennonites Brand Racial Segregation As a "Sin"

HESSTON, Kan.—(RNS)—A statement branding racial segregation as a "sin" directly countering all that the Bible teaches was approved here by the biennial General Conference of the Mennonite Church—the nation's largest Mennonite body.

The statement was drawn up by a special subcommittee of the Church's Committee on Economic and Social Relations.

"Racial prejudice and discrimination is the perpetuation of a myth long proved false both by Christian faith and modern science," the declaration said. "It is a violation of the human personality as created by God, a denial of the opportunities and privileges which in the providence of God are meant for all people to enjoy, and a violation of the basic moral law that requires a redemptive attitude of love and reconciliation toward all men and forbids all falsehood, all feelings of hostility and all attitudes which lead to strife and ill-will among men."

It added that the "sin of prejudice and discrimination has a harmful effect not only upon those directly involved but upon the Church and upon society as a whole."

The statement called upon all institutions of the Mennonite Church to end any segregation they may be practicing and to "make meaningful" the denomination's "doctrine of non-resistance which professes love for all men."

Officers elected for the coming biennium were: Truman Brunk of Denbigh, Va., moderator; Howard J. Zehr of Fisher, Ill., assistant moderator; Paul Erb of Scottdale, Penn., executive secretary; Robert Kreider of Wadsworth, Ohio, treasurer; and Roy S. Koch of St. Jacobs, Ontario, fifth member of executive committee.

Delegates to the conference also approved plans for participation in the sixth Mennonite World onference to be held at Karlsruhe, Germany, in August, 1957. About fifty persons are expected to represent the denomination.

Theme of the international gathering will be "The Gospel of Jesus Christ in the World."

Missouri Theologs Confer With Europe Churchmen

ST. LOUIS, Mo.—Three representatives of The Lutheran Church-Missouri Synod have returned from six weeks of conferences with European churchmen.

Meeting with leaders of conservative Lutheran bodies in Great Britain, France, and Germany were Dr. Herman Harms, first vice-president of the Missouri Synod; Dr. Walter R. Roehrs, professor of Hebrew and Old Testament at Concordia Theological Seminary, St. Louis; and Dr. Martin J. Naumann, professor of Old Testament at Concordia Theological Seminary, Springfield, Ill.

In England, the synod leaders talked with leaders of the two-year-old Evangelical Lutheran Church of England and with pastors of refugee Lutheran churches; in France they met with men from the Evangelical Lutheran Free Church; and in Germany they conferred with representatives of three church bodies, the Evangelical Lutheran Free Church, the Evangelical Lutheran Church (otherwise called the Breslau Synod and "Old Lutheran" Church), and the Independent Lutheran Church.

The three German synods declared themselves in doctrinal unity in 1948. Since then, they have operated as a loosely-organized allied Lutheran free church, co-sponsoring the theological seminary at Oberursel, mission activities in South Africa and home mission work, including the establishment of new church buildings.

About 100,000 people and 200 pastors would be involved in a merger of the synods. The Evangelical Lutheran Church (the Breslau Synod) brings two-thirds of the total potential membership to the negotiations.

Disciples Plan World Meeting in Edinburgh

TORONTO—(RNS)—Delegates to the fifth world convention of the Churches of Christ (Disciples) here voted to hold their next international meeting at Edinburgh, Scotland, in August, 1960, under the presidency of Charles K. Green of Stockport, England.

The Hon. R. S. Garfield Todd, Prime Minister of Southern Rhodesia, was elected first vice-president of the sixth convention.

TRAIN YOUTH LEADERS IN UNIQUE PROJECT

Eight evangelical leaders formed the faculty at the Young Life Institute this past summer at Colorado Springs, Colo. Sponsored by Young Life Campaign to train youth leaders, the Institute is a new experiment in education. Outstanding men from different Christian institutions form the faculty and college graduates from nineteen different institutions attended this second summer's course. At the end of three summers students may earn the Master's Degree in Christian Education. The photograph shows the second semester's faculty (left to right) Dr. Richard S. Beal, Jr., Conservative Baptist Theological Seminary, Denver; Dr. Bernard L. Ramm, Baylor University, Waco, Texas; Dr. John Gerstner, Pittsburgh-Xenia Theological Seminary, Pittsburgh, Pa.; Dr. Lloyd M. Perry, Gordon Divinity School, Boston; with Dean Walden Howard of the Young Life staff. Others comprising the faculty were Dr. Merrill C. Tenney, Wheaton College, Wheaton, Ill.; Dr. W. Robert Smith, Bethel College, St. Paul, Minn.; Dean Vernon C. Grounds, Conservative Baptist Seminary; and Dr. Russell Mixter, Wheaton College.

Dr. Jesse M. Bader of New York, the convention's general secretary, said that invitations from Puerto Rico and Honolulu were being considered for 1965.

He said that initial planning for the 1960 meeting will begin at once and efforts will be made to register even more delegates for it than the 25-year record of 8,000 set here.

For the first time, study groups were held in connection with the convention, taking the form of breakfasts.

Since the fourth world convention in Melbourne, Australia, in 1952, twenty-five committees in fifteen countries have been studying the denomination's stand on many subjects. These studies were continued at the breakfast.

It is expected that findings will be documented and publicized within a few months. They will be sent to the individual congregations for study.

Wisconsin Synod Postpones Break With Missouri Synod

SAGINAW, Mich.—(RNS)—Final action on a proposal to end relations with the Lutheran Church-Missouri Synod was postponed until next year by the Evangelical Lutheran Joint Synod of Wisconsin and Other States at its 33rd biennial convention here.

By a 94-47 vote, the delegates adopted a recommendation of the Standing Committee on Matters of Church Union that the question be decided at a recessed session of the convention in 1956.

The committee urged the delay because of "far reaching spiritual consequences," and to give the Missouri Synod an "opportunity to express itself" as a corporate body at its triennial convention in St. Paul, Minn., next June.

Points of disagreement which the Wisconsin Synod considers "divisive" include the Missouri Synod's joint activities with the National Lutheran Council, its participation in the military chaplaincy, its sponsorship of Boy Scouts, joint prayer with groups not in doctrinal agreement, and the "Common Confession" drawn up with the American Lutheran Church.

Mennonites Volunteer To Aid Flooded Area

EAST STROUDSBURG, Pa.—This flood-battered community was invaded this summer by an army of Mennonite volunteers, who are aiding residents in cleaning up mud-filled homes and streets.

The Mennonites decided to lend a hand in East Stroudsburg after a three-man disaster committee of the denomination surveyed conditions here by plane. Hundreds were homeless, scores had been drowned and millions of dollars damage had been done.

What they could see from the air led them to call a meeting of representatives of about fifty churches in Bucks and Montgomery counties. The following morning, an appeal for volunteer workers was made from the pulpits of the various churches.

Denominational leaders had hoped for a group of about 100 volunteers. But it soon became evident that many more would respond to the challenge.

By 9 a.m. the morning after the appeal, seven buses and twenty-one trucks loaded with some 300 Mennonite volunteers pulled into East Stroudsburg with a police escort. The workers carried their own shovels, wheelbarrows, brooms, pumps and other equipment. They even brought along their own lunches.

By nightfall, twenty-nine debris-littered homes had been completely cleared. And twenty-five others were virtually cleaned.

The Mennonites continued to come each day, although for many of them it meant travelling some 200 miles and getting up as early as 4:30 a.m.

Why did they do it? Norman G. Good, Mennonite coordinator of the program and a member of the disaster committee, said: "This type of work has been going on for some time, and is an outgrowth of our overseas relief work. Most of our large congregations have their own disaster groups. We're simply accepting our Christian responsibility."

—ASSEMBLIES—

Winona Lake Will Keep Its Identity

WINONA LAKE, Ind.—The town of "Winona Lake," world known as an evangelical Bible conference center, will retain its identity as a result of failure of the merger plans between it and nearby Warsaw, Indiana.

The merger idea sprouted from various sources in mid-summer and caused a good deal of discussion and heavy newspaper coverage in the *Warsaw Times Union* for a period of weeks. Winona Lake is located two miles from Warsaw.

The proposed merger plan died when Winona Lake held its town board elections and nominated two former board members and one new man, all of whom are strongly opposed to the merger idea.

Winona Lake's year round population is about 1700, swelled during the summer months to many times that number during the many conferences here on the Assembly grounds. The town has a no-liquor law and in other ways is run on standards based on biblical Christianity. It is the center of the Free Methodist Church of North America, Grace Seminary, the Winona Lake School of Theology, Rodeheaver-Hall Mack Co., and numerous other religious organizations.

—EVANGELISM—

Appelman Meetings See Hundreds Saved

EAST LIVERPOOL, Ohio—Two recent outdoor evangelistic campaigns under the auspices of Dr. Hyman Appelman resulted in hundreds of souls won for Christ.

The East Liverpool campaign was held in Patterson Field Stadium and was sponsored by twenty-seven churches in Wellsville, Newell and East Liverpool, Ohio and Chester, W. Va. Workers recorded over 900 decisions for Christ. Noonday services at the First Presbyterian Church reached many business men and workers.

The Easton (Pa.) revival saw twenty-two churches of Easton and Phillipsburg cooperating. There were 650 decisions of which 450 came on profession of faith.

"Ma" Sunday Approves Film on "Billy's" Life

CHICAGO—(RNS)—"Ma" Sunday, 87, disclosed here that she has released motion picture rights for "The Billy Sunday Story."

The evangelist's widow, wearing a pink lace dress and white straw hat, said at a news conference she would give her share of the proceeds to charity.

Mrs. Sunday, the former Helen Thompson, authorized Great Commission Films of Hollywood, a religious

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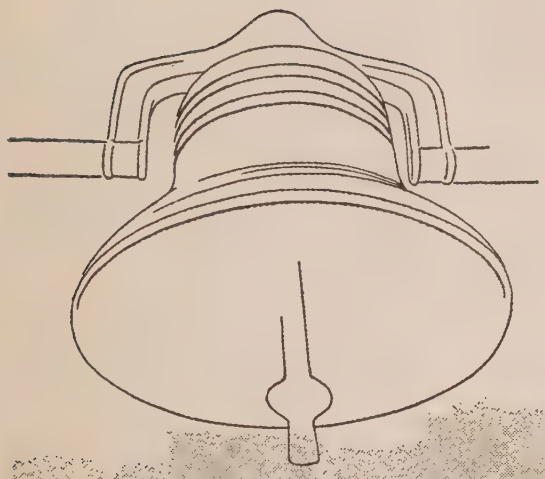
Christian Life, June, 1955



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LETTER FROM A LEPER COUPLE

Dear Friends:

"This is the first time that we communicate with you. We can assure you that it is the great suffering of our lives that is forcing us to write this letter. It has been a few years since we became ill with this horrible disease of leprosy and we have been on this rocky isolated island of Spinaloga, the leper colony on the island of Crete. Leprosy, unfortunately, attacked the limbs of our bodies and especially our eyes. We need to undergo surgery, but we do not have the necessary money. We want to buy some instruments so that we may be able to walk and to move around a little bit, but we cannot do that either. For two solid years now we have been lying in bed without being able to move. On top of all these great trials of our illness, misfortune struck another hard blow at us, and that is that our little home in the town of Volos where our eight children used to live has been completely destroyed by the recent earthquakes. We lost everything we had, and so now our eight children are in the streets exposed to the elements of nature. Poverty and suffering are their constant companions, and we, their parents, are unable to offer them anything or even to see them because we are in this faraway leper colony. This is why we ask you to help us as much as you can so that we may be able to rescue our children from certain death. Whatever you do for us the Lord will give it back to you a thousandfold.

"My dear brothers and sisters, the cross that we bear is very heavy indeed. I am without any feet and almost without eyes and now the home of our children has been destroyed. Life has become unbearable. This leper colony is certainly indebted for what you have done for it and may God bless you. Won't you do something now for us and our children? My wife and I close this letter expecting a favorable reply from you. Please help us before it is too late."

Leper John Sfindourakis

Note: Nothing need be said concerning the above pathetic appeal. The Lord Jesus had a special interest in the lepers. Won't you do the Same? Please send your contributions for these lepers and others like them to: American Mission to Greeks, Inc., Rev. Spiros Zodhiates, General Secretary, Dept. U. P.O. Box 423, New York 36, N.Y. Our Canadian friends are invited to write to: 90 Duplex Ave., Toronto 7, Ontario.

Film on Greece Available

If you wish to see with your eyes the leper colony of Spinaloga and other aspects of the Lord's work in Greece, write for a booking of the 30-minute 16mm color sound film, "Man of Macedonia." It is sent out on a free-will offering basis.

film company, to make the movie on her famous husband's life.

She previously had turned down commercial film offers made since Billy Sunday died here Nov. 6, 1935.

Two of the charities that will benefit from the movie are the Pacific Garden Mission here where her ball-playing husband was converted in 1887, and the annual Bible conference held at Winona Lake, Ind., where Mrs. Sunday lives by herself in a nine-room bungalow.

Christian organizations will sponsor showings of the film, to be ready late 1956, in private auditoriums and some commercial theaters, according to Rev. Lee Thomas of Los Angeles, a Southern Baptist who heads the film company.

RADIO - TV

Missouri Synod Observes Lutheran Radio, TV Week

ST. LOUIS, Mo.—(RNS)—Congregations of the Lutheran Church—Missouri Synod observed a Lutheran Radio and Television Week Sept. 18-24 in salute to these media.

The observance was sponsored by a special committee of the Synod's mass communications commission. It mailed posters announcing the week to 5,000 congregations and prepared for their pastors scripts for radio and TV interviews. These lauded the mass media and outlined the Church's programs in the field. A clip sheet with news, pictures and feature materials showing the Church's use of the media also was distributed.

Milton Carpenter, commission chairman, said the Missouri Synod is "happy to salute the radio and television industry on this occasion."

"It is our firm conviction that God permitted the invention of radio and television not merely to provide pleasure and entertainment," he said, "but also to spread His Gospel of salvation through faith in Christ Jesus."

The synod sponsors and produces "This Is The Life," a continuing religious TV dramatic program now seen weekly on 261 stations over the country. It recently won a top award in the annual TV Film Program and Talent Poll conducted by *The Billboard*, trade publication of the entertainment industry.

The denomination also sponsors "The Lutheran Hour," which is broadcast in 56 languages over 1,250 radio outlets throughout the world. In addition, it owns and operates radio station KFUO ("The Gospel Voice") here and produces religious films, film strips and feature material.

Senate Group Asks Cleanup of TV Shows

WASHINGTON, D.C.—(RNS)—The Senate subcommittee on juvenile delinquency proposed here that broadcasters sharply reduce the number of television shows devoted to crime and violence. It also urged that the Federal Communications Commission exercise stricter control over TV programming.

The group issued an interim report on hearings conducted in various cities, programs monitored, and opinions submitted by psychiatrists and its own staff studies.

Television crime programs were described by the subcommittee as "potentially much more injurious to children and young people than motion pictures, radio or comic books." It called for quick action in four areas:

1. Formation by citizens' groups of local "listening councils" to insure good television programming.

2. Immediate establishment of a Presidential commission to report periodically on "practices and materials used by mass communications media that might have detrimental effects on children and youth."

3. Further research by foundations into the effects of TV on children.

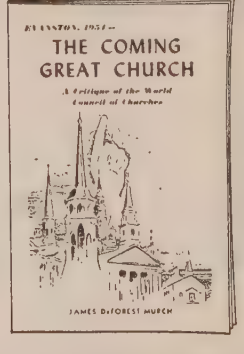
4. Extension of the code of the National Association of Radio and Television Broadcasters to include movies produced for television.

Sen. Estes Kefauver (D.-Tenn.), chairman, said the subcommittee's conclusions were not intended as a "blanket indictment" of the industry. They were aimed, he said, at insuring that "our children will develop in a healthy atmosphere while they enjoy all the wonderful benefits of civilization."

Liberia Receives Radio Broadcast "Made in Ohio"

CLEVELAND, Ohio—Every Wednesday night the choir of Smoot Memorial Christian and Missionary Alliance Church here sings in the studio of Radio Station WJW.

Their music is never heard by



THE COMING GREAT CHURCH

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YOUR MOST IMPORTANT DATE IN 1955
International Congress on Prophecy - see ad page 23

Clevelanders because it is recorded on tapes and sent to Station ELWA, located in Liberia, Africa. It is part of a mission project started last December by the church under leadership of the pastor, Rev. Howard O. Jones.

The sermons and songs from Cleveland reach the air over long and short waves from Station ELWA. Mr. Jones has received scores of letters from listeners in Africa, including many remote sections of the continent, inaccessible to missionaries.

This missionary radio project is the only one of its kind being sponsored solely by a Negro church in this country. Mr. Jones and his people feel that this African broadcast is truly an answer to prayer for it now opens the way for Negro Christians in America to make their contribution for Christ in the great task of world-wide evangelization with the Word of God.

Christian Radiocasts Reach Many in Korea

SEOUL, Korea.—Radio HLKY, "The Christian Radio Station" here, at the end of six months operation is sending out thirty-five hours of broadcasting each week. Two of the Sunday morning hours are devoted to religious programs in English aimed largely at the tens of thousands of servicemen still in Korea, most of them within fifty miles of Seoul. Many tune in to them as well as to Billy Graham's "Hour of Decision" on Sunday evening.

DIRECTOR E. OTTO DE CAMP
At HLKY's 5,000 Watt Transmitter

HLKY is a Christian Radio Station in fact as well as in name. Upwards of 40% of the time on the air is devoted to Christian messages, music, stories, dramas, lectures, etc. Despite this fact, thousands of non-Christians are attracted to the 700 spot on their dials by these and many nonreligious features and while listening hear the Good News. Because of the central place given to the Gospel of Christ souls are being saved and Christians are being strengthened.

The station's application for increase to 10,000 watts has been approved, which will make possible a wider and more effective service. When the schedule is increased to include daily morning as well as evening gospel broadcasts the station is expecting to increase its sphere of gospel witnessing by adding programs in Chinese and possibly Russian for the millions of these two nationalities living just beyond the borders of Korea.

LAYMEN

CBMC International Meets in Capital City

WASHINGTON, D.C.—The 18th annual Christian Business Men's convention will be held at the Sheraton-Park Hotel here October 12-16. The theme of the meeting, which is expected to draw hundreds of laymen, is "Occupy Till I Come," based on Luke 19:13.

The commemoration of the Lord's Supper will mark the evening session on the opening day. Among the outstanding speakers and conference leaders will be Major General William K. Harrison, Mrs. Pierre W. DuBose, Arnold Grunigen, Jr., George Armerding, R. G. LeTourneau, Leon Sullivan, T. E. McCully, Richard Woike, A. H. Denlinger and Herbert Seawell.

Among the unusual events this year will be the adventure of "Goodwill Ambassadors" who will visit Washington businessmen and professional men of their own occupations, giving their testimonies and inviting them to the public meetings. Echoes of activities of CBMC in other lands will highlight one of the sessions.

REFORM

WCTU Head Hits Effects Of Radio-TV Liquor Ads

LONG BEACH, Calif.—(RNS)—Home drinking has become the nation's No. 1 temperance problem because "radio and TV commercials have turned iceboxes into bars," Mrs. Glenn G. Hayes of Evanston, Ill., president of the National Woman's Christian Temperance Union, charged here.

She told delegates to the organization's 81st annual convention that a trend toward more drinking by young people also was due largely to alcoholic beverage advertising over radio and television.

"Alcoholism has become the nation's major social and economic problem," Mrs. Hayes said. "The incidence of alcoholism in the U. S. now exceeds that of tuberculosis by 10 per cent, cancer by 50 per cent and polio by 225 per cent. Economic losses from alcoholism alone are estimated at $778,000,000 a year."

Mrs. H. F. Powell of Evanston, national WCTU treasurer, warned that world diplomacy currently is being conducted on "a wet fringe" of drinking.

"While atom bombs litter our highways of democracy," she said, "the State Department uses thousands of dollars of taxpayers' money to buy

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presentation liquor for the use of its diplomats and foreign representatives.

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Mrs. Powell also asserted that liquor advertising ostensibly promoting moderation in drinking is "a hook on the line to pull in alcoholics."

"The Doctrine of Moderation is unsound both in theory and reality," she said. "There is a one-in-nine chance that a person who starts out to drink moderately will become an alcoholic or heavy drinker as one in nine now are doing. The Doctrine of Moderation also is dangerous because an individual cannot tell in advance what influence alcohol will have on his career and his life."

Other WCTU officials reported that while flying to convention they had been "solicited" by airline hostesses to drink alcoholic beverages. They called for action to combat the practice.

Delegates approved a nationwide Christian Citizenship Crusade among both adults and youth.

President Hayes, who proposed the program, said its first objective will be total abstinence among young people.

A keynote of the campaign, she said, will be a "widely expanded program of alcohol education in schools and colleges, including courses for teachers, intercollegiate oratorical contests, and the production of visual aids for both high and grade schools."

Plans for the crusade, Mrs. Hayes said, call for a "realistic and positive approach" to the problem of alcoholism with emphasis on prevention rather than cure.

MISSIONS

Baptists Protest Visa Refusal by Portuguese

MINNEAPOLIS, Minn.—(RNS)—Refusal of Portugal to grant visas to three American missionaries of the Conservative Baptist Foreign Missions Society was protested by the Minnesota Baptist Convention (Conservative) at its annual sessions at Mission Farms near here.

A resolution said the refusal was made "without explanation" and "was preceded by fifteen months of delaying tactics neither granting nor denying" the visas.

It said the American missionaries—Arthur Brown and Kenneth and Wanda Cummings—have "complied with all existing regulations for entry into Portugal."

The State Department and Minnesota's Senators and Representatives were asked to look into the situation.

The Conservative Baptist Foreign Missions Society now has two couples teaching at its seminary in Leira, Portugal, and Mr. Brown and Mr. and Mrs. Cummings were to join them.

It was reported that the trio first went to Portugal on a sixty-day tourist pass, then spent fifteen months in Spain when unable to get the visa to stay in Portugal. They are now back in Portugal on another 60-day tourist pass.

Indian Yearbook Gives Missionary Regulations

NEW DELHI—(RNS)—India's new policy restricting foreign missionaries is set forth in the latest issue of the government yearbook published here.

The yearbook states that the issuance of visas to foreign missionaries will be governed by two considerations:

1. No new missionaries will be permitted to enter India, either as replacements or additional members of missions, unless Indian missionaries are not available to fill the positions.

2. While foreign missionaries already in India will be allowed to carry on their present activity, new missionaries will not be welcome if they plan to devote themselves entirely to the propagation of the gospel. They should, in addition, have suitable qualifications as educators or social workers.

Missionaries from British Commonwealth countries will hereafter be required to obtain Indian government endorsement of their passports for entry into India. This rule has been added to the passport regulations to ensure that missionaries from Commonwealth countries comply with the new measures.

Soul Clinic, Int., Plans Bible House in Europe

LOS ANGELES.—(E/P)—A new Bible House in Switzerland, designed to serve "millions of people in Europe who have never even seen a Bible," has been announced by Fred Jordan, director of Soul Clinic International with headquarters in Los Angeles. The new project, according to Jordan, will cost about one quarter million dollars to make a significant impact. He believes it will "become a reality overnight."

Declaring that "God has placed a heavy burden upon my heart to establish this Bible House," Jordan explained why he has selected Switzeralnd to be the locale for his latest evangelistic effort. He said:

"It is our plan, with the help of God, to establish a Bible House in Switzerland to spread copies of the Bible over Europe from this central point. It is less expensive to print Bibles in Europe than to ship them from America."

40 Million Scriptures Given the Armed Forces

WASHINGTON, D. C.—(RNS)—Distribution of 40,000,000 volumes of Scripture to men and women of the armed forces by the American Bible Society was marked in a ceremony at the Pentagon here.

Rev. Richard H. Ellingson, secretary of the society, presented a New Testament to Adm. Arthur W. Bradford, chairman of the Joint Chiefs of Staff. Chaplains of all branches of the armed forces and local national church leaders were present.

Admiral Radford praised the cooperation of many denominations in the distribution of the 40,000,000 volumes over the last 138 years. "Our ultimate strength lies in our faith in God," he said, "the same faith that sustained our ancestors against the perils of their time, the same faith that encompasses our greatest hopes for the

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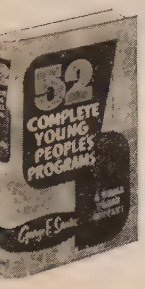

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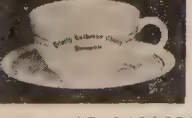

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PRESS

Veteran Pastor Edits Swedish Church Paper

ROCK ISLAND, Ill.—(RNS)—At eighty, Dr. A. T. Lundholm, veteran editor, completed 16 years helping Swedish folk worship God in their native tongue. The former pastor and theological seminary professor was editor of *Augustana* oldest Swedish-language church paper in the United States. "The older Swedish people can't speak to God in English as well as they can in Swedish," he explained.

Dr. Lundholm marked his eightieth birthday in his office at the Augustana Book Concern here where he had edited *Augustana* for sixteen years. The church paper this year will note its 100th anniversary and then announce its demise. Almost all Swedes in America, can now read English. Officials of the Augustana Lutheran Church also admit that his job would be hard to fill, for there are few qualified to take over a Swedish-language church paper.

At one time *Augustana* was the official paper of the Augustana Lutheran Church. Now the *Lutheran Companion* is the official organ.

Born in Sweden, the editor came to this country when eight years old, settling on a farm with his parents near Winthrop, Minn., seventy miles from Minneapolis. After being graduated from Gustavus Adolphus college, St. Peter, Minn., and Augustana Theological Seminary, Rock Island, Dr. Lundholm served as a pastor for 35 years. He also taught at Augustana seminary for three years. He continued to serve as a substitute pastor until the last few years. Three years ago he was honored for having completed a half century of Christian ministry.

YOUTH

"Liberals" Sponsor Dance At Methodist Youth Meet

LAFAYETTE, Ind. — Orchesis, a troupe of five interpretative dancing co-eds from DePauw University, Greencastle, Ind., created a stir at the National Convocation of Methodist Youth here.

Liberal denominational leaders attending the five-day sessions hailed the girls' efforts at interpreting worship through the modern dance. But quite a few of the youth delegates, ranging in age from 14 to 23, complained that "We don't get it" or expressed amazement that their religious leaders would introduce dancing into a religious meeting.

Man's "indecisiveness and struggle against himself" was portrayed by two of the girls, Virginia Lindahl, 21, of Western Springs, Ill., and Ellen Frank, 20, of South Bend, Ind.

Clad in black leotards and tights, they brought to life "The Two Natures," a Barnard sculpture displayed in the Museum of Modern Art, New York.

Their dance followed a talk, "The

"UNDERSTANDING THE TIME"
is the theme of
2nd International Congress on Prophecy
to be held November 6-13, 1955,
in Calvary Baptist Church,
New York City

IN THE FALL OF 1952, the first International Congress on Prophecy was convened under the auspices of the American Association for Jewish Evangelism. Standing room was at a premium in many of the sessions.

Since 1952, there has been a marked acceleration in the race for supremacy among the nations of East and West. Apostasy in the spiritual realm is on the increase. For millions the future is bewildering. It is a day of confusion and fear.

To declare God's message for the present hour, the second International Congress on Prophecy will meet November 6-13 this year, again at Calvary Baptist Church, New York.

Under the leadership of Dr. V. R. Edman, president of Wheaton College, outstanding Bible scholars have been invited to give fresh interpretation of God's plan for this atomic age:

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Judge W. R. Wallace
Dr. William F. Kerr
Dr. E. Schuyler English
Rev. Herman B. Centz
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Dr. John F. Walvoord
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Struggle Within Ourselves" by Dr. Henry Hitt Crane of Central Methodist church, Detroit in which he said that modern psychologists are passing off many of Jesus' techniques as new "discoveries."

When the 5,000 delegates split up into 200 small groups after the program to discuss Dr. Crane's talk, much of the time was devoted to discussing religious dancing.

—WORLD-WIDE—

Netherlands Protestants Have Big School System

THE HAGUE—(RNS)—A total of 454,218 pupils are enrolled in 2,529 Protestant elementary and secondary schools employing 13,557 teachers in the Netherlands, according to educational statistics for 1955 issued here.

The report also said 19,072 students are enrolled in Protestant institutions of higher learning and 18 Protestant educational periodicals are published in the country.

Crowd of 10,000 Protests P. I. Religious Teaching

MANILA, P. I.—(RNS)—A crowd of 10,000, mostly Protestants and Masons, marched to Malacanan Palace to protest as unconstitutional a recent government order authorizing religious instruction during school hours.

The protesters said the order would mean "clerical domination of public schools" and would divide the people.

President Ramon Magsaysay promised them that the constitutionality of the order would be resolved soon. He said the Justice Secretary would render an opinion.

Previously, religious instruction was permitted only before or after the regular school session.

The protest rally was held under the auspices of the "Spirit of 1896," a civic organization dedicated to keeping alive the principles which animated the revolt against Spain.

Withdrawal of the religious instruction order is not anticipated, however, in view of strong Catholic opposition to such a move.

German Churchmen Visiting in Russia

BERLIN—(RNS)—Eight West German Evangelical Church leaders left here for a sixteen-day visit to the Soviet Union at the invitation of Patriarch Alexei of Moscow.

The delegation is headed by Dr. Heinrich Held, president of the Evangelical Church of the Rhineland.

Its members include Dean Hans Joachim Iwand of the Evangelical faculty of Bonn University; Rev. Karl Immer of Duisburg, head of the Rhenish Pastors' Fraternity; Dr. Ernst Wilm of Bielefeld, president of the Evangelical Church of Westphalia; Rev. Guenther Heidtmann of Duesseldorf, press officer of the Rhineland Church; Dr. Hildegard Schaeder of the foreign office of the Evangelical Church in Germany (EKID); Dean Heinrich Grueber of Berlin, liaison officer of the EKID with the East German government; and Dr. Friedrich Lang of Wuppertal.

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The visit is being made in return for one by a delegation of three Russian Orthodox leaders who toured West Germany last April as guests of the Evangelical Church of the Rhineland. They were Metropolitan Nikolai of Krutitsky, second-ranking official of the Moscow Patriarchate, and two theologians of the Moscow Orthodox Theological Academy.

EKID officials said the exchange of visits had been arranged "privately" and not through the Church.

World Baptists Declare For Religious Freedom

LONDON—(BP)—Man's right to choose or change his religious faith must be preserved. This was the declaration of the Baptist World Congress in session here in mid-July. The group adopted a jubilee declaration, so named for the 50th anniversary of the organization of the Baptist World Alliance.

It is as follows:

"We declare:

"I. That the right to be free is a gift from God to all men of whatever race. A person is not physically born into a religious faith, but must of his own free will enter upon his inheritance as a child of God.

"II. That a man's right to choose or change his faith must be preserved, as well as his liberty to dissent or to make objection because of conscience's sake.

"III. That toleration is not enough; that freedom to worship is not enough. As Baptists we seek not to be tolerated, but to be accepted everywhere as equals in Christ, with all the privileges and responsibilities of loyal citizens. What we desire for ourselves we would secure for others, both for Christian believers and non-believers.

"IV. That real religious liberty guarantees not only freedom to worship privately and publicly, but the right to teach, preach, publish, and advocate, openly and without hindrance, the gospel of Christ, or other religious convictions.

"V. That our churches must be free from the interference of the state, that all our churches should, as far as their principles permit, abide by the laws of the state and loyally cooperate with the civil authorities in helping to create a community in which freedom of the press, speech and assembly and social righteousness will be assured."

"Liberal" Publication Appears in Germany

BERLIN—(RNS)—A "liberal" Protestant monthly publication called *Faith and Conscience* has been launched in the Soviet Zone.

Most of its editors belong to the small group of theologians and clergy who for years have unsuccessfully tried to rally East German Christians behind the Communist regime.

They include Pastor Karl Kleinschmidt of Schwerin; Prof. Johannes Leipold of the Evangelical theology faculty at the University of Leipzig; Pastor August de Haas of Dresden; and Dr. Emil Fuchs, professor of Evangelical theology at the University of Leipzig.

The latter is the father of Klaus Fuchs who is serving a prison term in England as an atom spy. Dr. Fuchs

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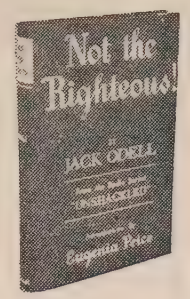

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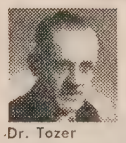
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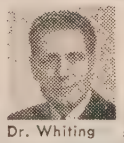
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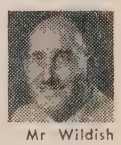
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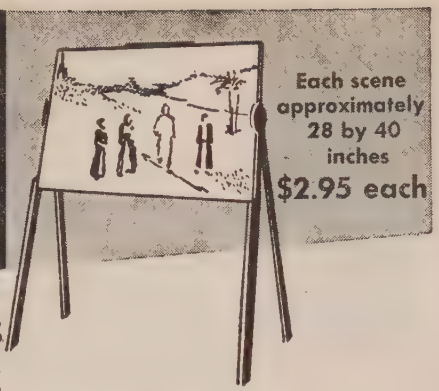

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was recently awarded the Peace Medal of the East German Communist Peace Council.

The new publication is well made up, judged by usual Soviet Zone standards. It is apparently not subject to the severe newsprint restrictions imposed by Communist authorities on official church papers.

In the first issue, the editors declared they were "uniting in the will for peace and in the love of our German fatherland."

The issue contained a message of greeting from Dr. Joseph Hromadka of Prague, prominent "Red" Czech Protestant theologian.

PERSONALIA

Lorne Sanny, vice president of The Navigators and director of counsellor training and follow-up for Billy Graham, is returning to England for a series of speaking engagements in East Yorkshire where three thousand Christian leaders will be reached.

Donald Grey Barnhouse, pastor of Tenth Presbyterian Church, Philadelphia, will present a nationwide television broadcast entitled, "Man to Man," under the auspices of the National Council of Churches beginning October 2.

Harold Lindsell, professor of missions and dean of administration at Fuller Theological Seminary, delivered the graduation address at the twentieth commencement of the International Child Evangelism Institute this year. There were twenty-one graduates.

Bob Wells, president of the American Evangelistic Association, is leading the Greater Lincoln Evangelistic Crusade at the Nebraska State Fair Grounds. Over twenty-five evangelical churches are cooperating.

* * * *

NAE Speaks for You

(Continued from page 5)

welcome a service that will free them from the necessity of seeking the aid of liberals in securing permission to erect a church.

The outstanding need to make the evangelical witness through the NAE more effective is for the Christians of America to be informed on what the NAE is and does. When they know they will provide the prayer and financial support necessary to maintain this witness. October 30 has been designated as NAE Sunday to enable the churches to get this information to the people. A supply of bulletin covers or inserts, descriptive folders and a pastor's handbook can be obtained by writing to the National Association of Evangelicals, 108 North Main Street, Wheaton, Illinois. If October 30 is not feasible in your church, set some more convenient date. But be sure to observe NAE Sunday, for NAE speaks for you.

Theological Reading List

For Evangelical Ministers and Bible Students

MERRILL C. TENNEY

Dean of the Graduate School, Wheaton College

At the April Convention of the National Association of Evangelicals a suggestion was offered to the Seminary Division of the Educational Commission that a reading list of recent books helpful to evangelical pastors and Christian workers might be useful. The following list is a compilation of material supplied by Dr. Arnold D. Ehlert, Librarian of Fuller Theological Seminary, and by John Kephart, Librarian of Wheaton College. Each selected twenty-five titles. The list has been condensed in the interest of brevity. It represents many fields of study, and is largely restricted to recent works for the sake of bringing the reading up-to-date. Those which are not strictly conservative, but which are useful to conservative students are marked with an asterisk (*).

American Scientific Affiliation, *Modern Science and Christian Faith, a Symposium.* 2nd ed. Wheaton, Illinois: Van Kampen Press, 1950, pp. xii-316. Competent scientifically; reliable theologically.

Baxter, J. Sidlow, *Explore the Book.* 6 vols. London: Marshall, Morgan and Scott, 1951-52.

Bruce, F. F., *The Spreading Flame.* Grand Rapids: Eerdmans, 1953, pp. 543. Modern and conservative study of Apostolic Age and church history to seventh century.

Craig, Samuel G., *Christianity Rightly So Called.* Philadelphia: Presbyterian and Reformed Publishing Co., 1946, pp. viii-270. A clear statement of historic evangelical Christianity.

Davidson, Francis, Ed. *The New Bible Commentary.* Grand Rapids: Eerdmans, 1953, pp. 1199. Best recent conservative commentary.

Davis, John D., ed. *A Dictionary of the Bible,* 4th rev. ed. Grand Rapids: Baker Book House, 1953, pp. 868. Reprint of older work, but still good.

*Deissman, Adolf, *Light from the Ancient East.* Rev. ed. New York: Doran, 1927, pp. xxxii-535. Useful to the person who knows a little Greek.

Gaebelein, Frank E., *Christian Education in a Democracy.* New York: Oxford Press, 1951, pp. ix, 305. Report of the NAE Commission on Education.

*Hiltner, Seward, *Pastoral Counseling.* Nashville: Abingdon-Cokesbury, 1949, pp. 291.

Jackson, Samuel Macauley, ed.-in-chief, *The New Schaff-Herzog Encyclopedia of Religious Knowledge.* Based on the 3rd ed. of the Realencyklopadie, 13 vols. inc. index. New edition: Baker: Grand Rapids, Mich., 1953. Useful for Christian doctrine on biography.

Kenyon, Frederick, *Our Bible and the Ancient Manuscripts,* 4th ed. rev. New York: Harper & Bros., 1940, pp. xii-266.

Houghton, Frank, *If We Believe.* Chicago: Intervarsity Christian Fellowship, 1952.

*Mead, F. S., *Handbook of Denominations in the U.S.* Nashville: Abingdon-Cokesbury, 1951, pp. 207.

*Latourette, Kenneth S., *A History of Christianity.* New York: Harper & Brothers, 1953, pp. xxvii-1516.

Moe, Olaf E., *The Apostle Paul.* Translated by L. A. Vigness. 2 vols. Minneapolis: Augsburg Pub. House, 1950-54, pp. 577; 489. Excellent semi-popular treatment of Paul. Lutheran.

Morgan, G. C., *Parables and Metaphors of our Lord.* New York: Revell, 1943, pp. 352.

Orr, James, *Christian View of God and the World.* Reprint. Grand Rapids: Eerdmans Pub. Co., 1947, pp. 480. Christian apologetics; philosophical.

Ramm, Bernard, *Protestant Biblical Interpretation.* Boston: Wilde, 1950, pp. xv-197.

Smith, Wilbur M., *The Supernatu-*

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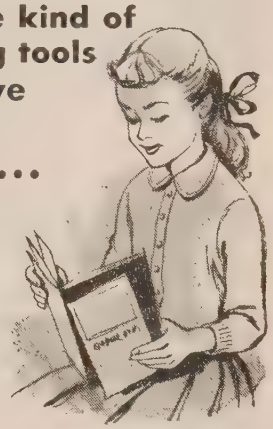

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ralness of Christ. Boston: W. A. Wilde, 1940. pp. xvii-235.

Steinmueller, John E., *A Companion to Scripture Studies.* 3 vols. London: Herder Book Co., 1941-43. Roman Catholic: thorough and conservative.

Tenney, Merrill C., *The New Testament: An Historical and Analytic Survey.* Grand Rapids: Eerdmans, 1953. pp. 474.

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* * * *

Capitol Report

(Continued from page 11)

strong protest on the closing of *El Tiempo.* The Colombian Government through the Minister of Communications is exercising censorship over all domestic publications and over messages going out of the country. In case any opposition newspapers should get out of line in their criticism of the Pinilla government the Communications Department stands ready to cut off the flow of newsprint to such papers. The *New York Times* has reported that "Colombia is the third Latin American country to use newsprint controls as a measure to subjugate the press. The others are Argentina and Bolivia."

Meanwhile, it is evident that violence in Colombia may be reaching into religious circles. Unconfirmed reports have been received that two Colombian Evangelicals have died because of their faith in Christ and that another Evangelical national has disappeared completely. A fourth has been jailed at the behest of a Catholic priest.

Officials of the United States Government tend to feel that the present tensions in Colombia will eventually subside and that they will not eventuate in any widespread violence in that country. On the other hand there are reports forthcoming from a number of missionaries who feel that the situation is approaching the danger mark.

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cleared the Senate on June 29. The same words have been used on US coins but the new law provides for using the words on printed bills.

It has been pointed out in this regard that in 1907 President Theodore Roosevelt blocked a bill of this nature because he thought that it would be inappropriate for this type of a statement to be printed on anything as worldly as a dollar bill. More recently there have been evidences of mild discontent from some quarters with regard to natural declarations of religious faith. The question has been asked, "Is not an American free to be an atheist if he so desires?" The most reasonable answer to this question would seem to be that an American is perfectly free to hold atheistic beliefs and to publish his beliefs but that in doing so he is simply out of step with the basic religious faith which served as a foundation for the establishment of America as a Constitutional Republic.

But the vast majority of Americans may be expected to welcome the step which has been taken in providing for the expression "In God We Trust" on American currency. Evangelicals will hope that the expression of faith will be given real meaning in the lives of individual American citizens.

* * * *

Readers Say

(Continued from page 2)

WCC does not know clearly what is the nature of the unity it seeks; that there are numerous clashing viewpoints on the subject represented in the WCC constituency; that in a freely democratic climate all viewpoints will be considered; that the result will not be a compromise but an agreement motivated by a deep sense of the "sovereignty of Christ."

Unfortunately, we find in this statement little or no assurance. The "sovereignty of Christ" may be interpreted in many ways by theologians of various schools of thought. It may not be in any way synonymous with the law of the spirit of Christ and the apostolic doctrine of Christ as revealed in the Holy Scripture. Dr. Minear has at no place in his letter indicated that the Bible and the Bible alone will be determinative of the findings of his group. This single fact, from our viewpoint, leaves much to be desired.

All are aware that one of the prime objectives of WCC theologians is to create a new ecumenical "Christology." As we have studied their preliminary statements we are driven to the conclusion that the motivating factor in their studies will be ecumenicity, not the Holy Spirit breathed revelation of Christ in the Holy Scriptures. This can only result in the kind of man-made "Christology" which will best serve to bring the Churches together in "The Coming Great Church."

We have just read Dr. Walter M. Horton's book, *Christian Theology: an Ecumenical Approach* (Harper), which is one of many volumes now beginning to flood the market in an effort to shape the thinking of Christian leaders toward the acceptance of a new ecumenical theology. His view is that there are six great theological positions represented in the WCC—(1) Catholic, (2) Conservative Protestant, (3) Liberal Protestant, (4) Radical Protestant, (5) Neo-Orthodox, and (6) Anglican—and that a synthesis which will promote the ecumenical movement is desirable.

In the light of these facts we find nothing in Dr. Minear's letter to give us any assurance. Furthermore, we share his inability to suggest any practical way in which groups such as the NAE may be represented in the WCC conferences.

We welcome his suggestion that our journal present a statement or statements from evangelical leaders on "The Nature of the Unity We Seek." We shall seek a manuscript or two for publication. Dr. Minear will be welcome to use any such material in any way he desires.

We appreciate Dr. Minear's letter and we shall pray, however insuperable the barriers may be to the achievement of a fully biblical report, that the Holy Spirit may lead the WCC conferees in their studies and rule and overrule to the glory of Christ and His Church.]

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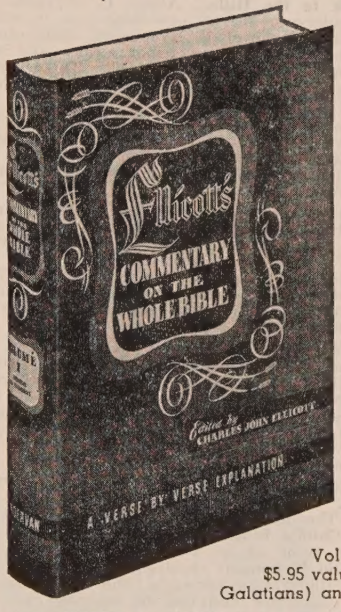

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(Continued from page 14)

He recovers from a bad situation, but not entirely unscathed. The author is principal of a Christian school.

"The Way of Love." Harold W. Boyer. 96 pp. Warner Press. $1.00. Messages by the pastor of the First Church of God in Springfield, Ohio.

"This Passing Night." Marie Chitwood. 184 pp. Zondervan. $2.50. Romance of a young war widow and a handsome and brilliant pastor-evangelist.

"His Hand Upon Me." Compiled by James B. Hofrenning. 127 pp. Augsburg. $1.75. Testimonies of a group of young people "bound by common school ties, by the experience of the second World War, and above all, by the Strong hand of the Lord . . ." Paper bound.

"Children's Sermons in Stories." Julius Fischbach. 127 pp. Abingdon. $2.00. The author believes that a pastor should spend as much time preparing his messages for children as he does for his morning sermon. These sermon stories are timely and pointed, but lack a directness and warmth in presenting vital salvation and Christian life truths.

"Expository Outlines on the Whole Bible." Vol. 11: Matthew. Charles Simeon. 620 pp. Zondervan. $3.95. First of twenty-one volumes which will bring back into circulation one of the most fruitful of expository works covering the whole Bible. A volume a month will complete the series in November, 1956. The work was originally published under the title, **Horae Homileticae.** Homiletically sound, these expositions abound in straightforward development, explanatory paragraphs, and Scriptural citations.

"First Love." Phyllis Speshock. 155 pp. ondervan. $2.00. Novel in which Emily Baird struggles with her love for the Lord, and her two human loves, the first ending in disappointment, the second in happiness. In between comes a reorientation in which a hearty devotion to church work causes her to find herself.

"Look to the Hills." Albert C. Wyckoff. 90 pp. Zondervan. 35c. A new departure in which a booklength novel is compressed into ninety double-column pages in paper covers and sold to compete with the pocket books. The story is about a young preacher in Kentucky with both tragedy and comedy.

"Beyond This Night." Rachael Borne. 215 pp. Zondervan. $2.50. A Texas story involving a missionary candidate and her difficulties in love while detained from going abroad. The man is converted in the story.

"Ideas for a Successful Church Program." John Huss, 149 pp. Zondervan. $2.00. Sequel to the author's "Ideas for a Successful Pastorate." Tese ideas are grouped around the four seasons, Spring, Summer, Fall, and Winter, and represent proven methods of enlivening the church activities and enlisting workers in many directions.

"I Can Tell God Things." Robbie Trent, illustrated by Pelagie Doane. Unpaged. Broadman. $1.50. This book is designed to encourage children to pray. Each section of one or two pages is made up of an illustration, a presentation of some thought in child's language, a Bible verse or two, and a brief prayer for children to pray.

"Bible Children; Stories from the Old Testament." Pelagie Doane. 64 pp. Lippincott. $2.75. The author achieved fame for her **A Small Child's Bible.** This book is designed for children from six to ten, and presents ten famous Old Testament children, with a full-page colored illustration for each. The stories are in simple language designed to be read by the children themselves.

"How Firm a Foundation." R. C. Campbell. Introduction by Robert G. Lee. 159 pp. Revell. $2.00. Eleven sermons by an eminent Southern Baptist pastor, onetime vice-president of the Southern Baptist Convention. A fervent evangelistic spirit characterizes these messages.

"Mara of Old Babylon." Elizabeth P. Witheridge. 128 pp. Abingdon. $1.50. Novel of the daughter of one of the Hebrew exiles in Babylon. There is a good deal of excitement as the group prepares to return to the Land. The book is on the lower teen-age level with good print.

"High Peaks in Redemption." F. J. Huegel. 126 pp. Zondervan. $1.95. With chapters on the pre-existent Christ, the incarnation, expiation, resurrection, ascension, second advent and our participation in these divine events, the author develops a highly edifying treatise. These essays grow out of deep personal tribulations and reflect close communion with the Lord and the Scriptures.

"That Old Serpent, the Devil." F. J. Huegel. 128 pp. Zondervan. $1.95. This is a standard work on the arch-enemy of mankind, based solidly upon Scripture and fortified by the author's personal experiences on the mission field. The reality of Satan is realized fully and faced squarely. Methods of combating him are expounded, and many pitfalls outlined.

"The Open Way." Jane Abbott. 233 pp. Lippincott. $3.00. A story of disturbances in an old New England town when some young people did not conform to tradition, but out of it comes an adventure in faith and Christian ministry by one of the young men in the affair.

"Declaration of Freedom." Elton Trueblood. 124 pp. Harper. $1.50. In six thought-provoking chapters the author presents basic issues in the life against godless materialism. The author is currently Chief of Religious Information in the U. S. Information Agency and Religious Adviser for the Voice of America.

"The Life of David as Reflected in His Psalms." Alexander Maclaren. 7th ed. 261 pp. Baker Book House. $2.40. Reissue of the 1888 printing. Another of the Co-operative Reprint Library series. One of Maclaren's best books.

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"Tomorrow I'll Be Happy." Dorothy C. Haskin. 160 pp. Zondervan. $2.00. The author is Director of Publications of the International Child Evangelism Fellowship, and has published hundreds of stories in various magazines. This novel presents a realistic story of love with a Christian setting, but not on that account smooth running. "All things" did work out for good, and "tomorrow" finally came.

"What Rome Teaches. A Comparison of Some of the Teachings of the Roman Catholic Church with Holy Scripture." Edward J. Tanis. 56 pp. Baker Book House. 60c. The author is pastor of the Second Christian Reformed Church in Grand Haven, Mich. Each chapter contains review questions.

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